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NAHUM GOLDMANN SAYS:

NOT WAR, BUT PRESSURE FROM WEST IS DANGER

JERUSALEM (NJP)—Nahum Goldmann told reporters here that despite the long and difficult struggle that lies before Israel, there is no basis for believing that a war will break out in the near future.

The real danger, according to the head of the American Section of the Jewish Agency, is that the great powers would seek to force Israel to make concessions in their search for a final solution to the tense Middle Eastern situation.

IN ANSWER to a question, Dr. Goldmann said that the situation of North African Jewry "was not at all bad." Tunisian and Moroccan leaders were thus far keeping their promise to give full equality to Jews.

In spite of their promises, he said the possibility exists that emigration from those countries will not continue to be free. Most North African Jews want to come to Israel, but it is doubtful if the 45,000 quota set by the Agency for 1956 will be exceeded, he added.

On the other hand, there is some concern about the difficult situation of Algerian Jews, who are being asked to declare themselves either as pro-Arab or pro-French. Many of them have already emigrated to France and constitute a serious welfare problem there, he asserted.

STRONG criticism of the present structure of the Zionist Movement was voiced by Goldmann. He said that if the 24th Zionist Congress, which opens in Jerusalem on April 24, does not alter the present status quo, "the fate of the Zionist Movement will be very bitter."

Goldmann called for a re-organization of the Zionist Movement on a territorial basis, emphasizing that the present party structure of Zionism abroad was not only "ridiculous," but was destroying Zionism.

THE COMING Congress should authorize the new Executive to add non-Zionists, he said. Important non-Zionist circles are willing to assume responsibility in the Executive, such as B'nai B'rith and other Jewish welfare groups.

Acheson Positive No Mid-East War

CLEVELAND, Ohio (NJP)—Dean Acheson is sure that a war between the Arab states and Israel will not materialize in the near future.

The former secretary of state, here to address the Cleveland Bar Association, said that he doubted that either side would start a full scale attack any time soon.

"The Arabs probably haven't learned to use the arms they got from Czechoslovakia and realize they might get licked if they get anxious," he said.

"And the Israelis must know that they can't lick 70 million Arabs permanently."

"Only one thing could start war now, and that is the Israeli project to divert the waters of the Jordan. They should have their heads examined if they do that. It would alienate neutrals everywhere."

Acheson said that he was "glad to have someone else try" to get the Arabs and Israelis together. "I've tried." He now is practicing law in Washington.

In his address, he asserted that Russia's new "soft" policy was having the desired effect of inducing the United States to relax preparedness efforts. To win friends in the Middle East, he advised economic and technical aid with no strings attached to the nations involved.

"Our policy of military groupings and treaties have not produced strength and unity" in the Middle East, he said.

IMMIGRANTS TO EILAT

HAIFA — Of 900 immigrants who arrived here last week on the SS. Jerusalem, nearly 100 were flown to Eilat.

Jewish Attorney Is Citizen Council Speaker

BIRMINGHAM, Ala. (NJP)—State Senator Sam Engelhardt has predicted that Municipal Auditorium here will be filled to its 5000 capacity Saturday (April 14) to hear pro-segregation leaders including a Jewish attorney from Georgia.

On the program with the principal speaker, Georgia Atty.-Gen. Eugene Cook, will be Charles Bloch, of Macon, Ga., the lawyer hailed by one newspaper as a leading figure in the Georgia fight to maintain segregation.

Both will speak at a rally of the Citizens Councils of Alabama, said Engelhardt, who is executive secretary of the state-wide pro-segregation group.

Cook is recognized as one of the South's staunchest white supremacists. Bloch made the speech at the 1952 Democratic National Convention placing Georgia Senator Richard Russell in nomination for president.

JWB RE-ELECTS AARON, HEARS APPEAL FOR UNITY

NEW YORK (NJP)—One of the most successful conventions in the history of the National Jewish Welfare Board closed here with the re-election of Charles Aaron of Chicago as president.

In his presidential address, Aaron asked the Jewish community to look "beyond organizational vested interest" and to see "the totality of American Jewish life."

He also suggested more democracy in leadership selection, and promotion and honors within the Jewish community.

THE CHICAGO attorney called for closer co-operation between Jewish and non-Jewish groups, and a reappraisal of the "ways in which we raise and divide the community dollar" in the Jewish community.

A challenge for greater unity within the American Jewish community was issued by Rabbi Ralph Simon, also of Chicago. Warning that "our Jewish community is in literal danger of deteriorating into an anachronistic and meaningless tribalism," the spiritual leader of Congregation Rodfei Zedek called on the synagogue and the Jewish community center to "accept the challenge and build a great American Jewish community."

ONE WAY to achieve such unity, the rabbi emphasized, is for Jewish community leaders throughout the country "to consult with each other" and not to "jockey for positions of power."

Re-elected as vice-presidents were Mrs. Alfred H. Bachrach, Ralph K. Guinzburg, Solomon Litt and Milton Weill, all of New York; Mrs. Samuel R. Glogower of Detroit, Mrs. Florence G. Heller of Chicago, Philip M. Klutznick of Park Forest, Ill., and Robert M. Levison of San Francisco.

Also re-elected were Joseph H. Cohen, New York treasurer; Alan J. Altheimer, Chicago, secretary, and Henry Kohn, New York, assistant treasurer. S. D. Gershovitz of Larchmont, N. Y., is executive vice-president.



CHARLES AARON
Heads JWB Again

TRY TO AVERT WAR AS CRISIS NEARS

NEW YORK (NJP)—The tense situation in the Middle East seemed to be moving to a showdown from all quarters this week.

As the United States cleared the way for action if hostilities were to break out and assured either side attacked that it would get United States support, Dag Hammarskjold, United Nations General Secretary, sought in both Cairo and Jerusalem some agreement that might avert the threatened eruption of all-out war.

On Israel's borders, there was very little to distinguish the activities from a full-scale war, except the declarations needed to make it official.

ISRAEL WAS under attack on three borders. Egypt from the Gaza Strip in the west, Jordan to the east and Syria to the north.

The Israel cabinet adopted a series of emergency measures, while the death toll continued to mount on both sides.

The fedaye (suicide) raids, which have penetrated Israel to

a deep death, have put the nation on edge.

MOST OF THE Israeli casualties were suffered in the road ambushes.

At the immigrant camp at Askelon, a 65-year-old Jewish grandmother was killed by a hand grenade seconds after she snatched her infant grandchild from a crib in the path of the fire. The incident occurred while a celebration was going on in honor of the woman's granddaughter, who was being engaged. The bride was injured seriously.

Hand grenades were also thrown at the Shafir settlement some 12 miles from the Gaza Strip, wounding a child and near Ein Hashofet a motorcyclist was attacked and wounded in the leg. Firings were also reported in other settlements, many of which returned the fire.

At Migdal a woman was killed and a 19-year-old girl was wounded when Arab commandos threw grenades in their home.

A five-man fedayeen (suicide) band that penetrated within 15 miles of Tel Aviv was surrounded and slain Monday by Israeli border policemen in a dry creek bed at Nir Galim.

THAT BROUGHT to nine the number of Arab marauders slain in a round-up of suicide bands that have slain seven Israelis since Saturday night. Up to midnight, 24 Israelis had been wounded. Four fedayeen were captured.

"The reported regrettable loss of life at Gaza is the inevitable boomerang effect of Egyptian reckless folly," the Foreign Ministry announced.

"In the face of repeated warnings the Egyptian forces have harassed the Israel border day in, day out for many months. Despite repeated admonitions by the United Nations the Egyptian Government obstinately refused to issue a cease-fire order."

"Egyptian fortified positions along the Gaza border persistently opened fire without the slightest provocation on Israel patrols moving on foot along their customary beat inside Israel territory and on Israel's stationary observation posts."

"On Wednesday such a patrol was taken under machine-gun and mortar fire. Two soldiers were killed outright and one mortally wounded. Artillery had to be used to extricate the survivors from the death-trap."

"The day before another soldier lost his life in an Egyptian ambush."

JORDAN Legionnaires broke the quiet on the Jordan Valley frontier three times last weekend, shooting at settlers of Gesh-er and watchmen at the Jordan dam near the wrecked Rutenberg power station at Naharavim.

The Syrians joined in by resuming their shooting, at Kin-neret fishermen.

Find Negro Newspaperman Knows U. S. Jewry

Council for Judaism Strikes a Tartar in Editor

PITTSBURGH, Pa. (NJP)—American Council for Judaism struck a tartar when they wrote a letter to P. L. Prattis, executive editor of the Pittsburgh Courier, one of the nation's leading Negro newspapers.

The Council's secretary, Maxwell Steinhardt, had written to Prattis because his name was one of those signed to an appeal to aid Israel which appeared in the New York Times.

Steinhardt's letter conceded Prattis' right to take a stand on a matter of U.S. foreign policy, and then declared that "In the present instance, however, you may have been impelled to act at least partially in the belief that the point of view expressed in the advertisement is one that is shared by all American Jews. Yet, the only American Jews who are demonstrably committed to such a course are Zionists—and by their own figures there are

no more than 10 per cent of all American Jews enrolled in Zionist organizations."

Prattis soon punctured this argument, and Steinhardt found out, as did any other members of the Council to whom the letter was shown, that here was one man who knew about as much, if not more about the U.S. Jewish community as perhaps some members of the Council. Prattis wrote:

... when you point to the fact that less than 10 per cent of American Jews are members of the Zionist organization, you are making a distinction between the aspirations and the ideals of most Jews and their physical or financial membership in an organization. Far, far less than 10 per cent of all Negroes are members of the National Association for the Advancement of Colored People, but few Negroes would deny that the NAACP rep-

resents the aspirations and the ideals of more than 80 per cent of the Negro people."

"If representativeness were placed on the basis of numbers," he continued, "the American Council for Judaism would have even less cause or right to present a Jewish point of view than the Zionists. I believe this would also be true if the basis were the aspirations and ideals of most Jewish people."

Prattis went on to show his intimate knowledge of the make-up of the Jewish community when he charged that he "sensed in the activities of some of the members of the American Council for Judaism a desire to almost shunt Judaism aside in the same manner that many Negroes attempt to 'pass for white'."

The exchange of correspondence was printed in full in The Jewish Criterion of this city.

NEWS HOPPER

TEMPLE CLOSED 35 YEARS TO BE REDEDICATED BY CIRCUIT-RIDING RABBI

A temple which has been closed for more than 35 years will be rededicated soon at Statesville, N. C. The occasion has resulted from the activities of Rabbi Harold Friedman, the nation's first and only Circuit-Riding Rabbi.

SECRETARY OF STATE John Foster Dulles will be principal speaker at the banquet climaxing the triennial convention of the B'nai B'rith, it was announced by Phil Klutznick this week. The convention, which will be held from May 5-9 in Washington, D. C., will re-elect Klutznick for his second three-year term. To take care of the capacity crowd expected to hear Dulles on May 8, the convention will adjourn from the Statler Hotel, where the other sessions are to take place, to the Sheraton Park Hotel, which boasts the largest ballroom in the nation's capital.

WHILE 462 graduates received degrees at the commencement exercises at Hebrew University last Friday, Prime Minister David Ben-Gurion got into the act when a Ph.D. for his daughter Ranana, now on her honeymoon, was given to him in her absence amid enthusiastic applause.

THE ISRAEL Government Tourist Office, 574 Fifth Ave., New York City, is offering a new three-dimensional display on Israel in six warm, inviting colors, free of charge for office, window or other display purposes. Colorful travel posters

and literature on the east of travel to and in the Land of the Bible are also available.

A NEW \$1 million Jewish Community Center is being erected in Harrisburg, Pa. . . .



GOLDSTEIN from April 27 to May 9. Chairman of the festivities will be Rabbi Israel Goldstein who was president of the board when it celebrated its 50th anniversary in 1931 . . . The Fifth Maccabiah Israel will be held from Sept. 15 to 24 in Israel.

A prize of \$1,000 has been offered by the Jewish Theatre for Children, 1776 Broadway, New York City, for the best full length play for children in English on a Jewish theme . . . Made available by a friend of the theatre,

the prize will be offered annually . . . An American Jewish Periodical Center which will microfilm more than a century of Jewish periodicals in America, has been made possible by a grant from the Jacob R. Schiff Fund. Every Jewish periodical published in the U.S. from 1823 to 1925 and a selected group published after 1925 will be filmed, it was announced by Dr. Jacob R. Marcus, director of the center . . . Fredrick F. Greenman is campaign chairman of the Joint Defense Appeal's \$5,600,000 1956 campaign, which opened this week. The JDA raises funds for the Anti-Defamation League of B'nai B'rith and the American Jewish Committee.

OBITUARIES

MIZRACHI HEAD IN ISRAEL, RABBI WOLF GOLD, DIES

TEL AVIV (NJP)—Rabbi Wolf Gold, 67, a veteran Zionist leader, and president of the Mizrahi Organization of Israel, died Sunday, April 8, in Jerusalem.

Rabbi Gold was a former president of the Mizrahi Organization of America, before emigrating to Israel in 1935.

HE WAS renowned as an author, orator and organizer. He wrote several books on Jewish liturgy and philosophy, and was author of the Encyclopedia Midrashith.

In San Francisco, where he was chief Orthodox rabbi from 1920 to 1927, he founded the Hebrew Teachers seminary and the

Jewish Community Center on Grove street. He is also credited with having instituted a unified system of Jewish education there.

BORN IN Poland, the son of a rabbi, Rabbi Gold emigrated to the United States in 1907. His last pulpit in this country, which he held for seven years, before settling in Israel, was in the Congregation Shomerei Emenah, in the Borough Park section of Brooklyn.

He is survived by his widow, Yoheved, a son, Rabbi Moshe Gold, of Springfield, N. J., and three daughters.

Other Recent Deaths

Naftoli Gross, 59, well-known Yiddish author, poet, and translator, Sunday, April 8, New York City . . . **Mrs. Morris Henschel**, 87, mother of Harry Henschel, chairman of the United States Olympic Basketball committee, Saturday, April 7, New York City . . . **Richard R. Lewit**, 59, president of two automotive supplies concerns in New York and New Jersey, Saturday, March 31, East Orange, N. J. . . . **Mrs. Frieda Marx**, 77, first president of the Women's association of Temple B'nai Jeshurun, Newark, Saturday, March 31, Newark, N. J. . . . **David M. Wolff**, 78, Queens attorney and a founder and honorary president of Congregation Beth Israel there, Friday, April 6, in Queens.

hold that to attempt to decide the issue while feeling is running high might result in unwise action.

This group holds that the Roshei Yeshivot who rendered the "psak din" (rabbinical decision) supporting Rabbi Hollander did not really comprehend what was involved when an Orthodox rabbi held membership in the SCA or the NYBR.

THE RABBINICAL ALLIANCE told THE POST this week that 17 of its members had submitted their resignations to the New York Board of Rabbis. Rabbi Chaim U. Lipschutz made the list of names available to THE POST after Rabbi Harold Gordon, executive secretary of the NYBR, denied (NJP, March 23, 1956) that he had received any resignations from Orthodox Rabbis.

DECISION ON WITHDRAWAL OF RABBIS MAY BE DELAYED

NEW YORK (NJP)—Most informed opinion here is that action on the proposal of Rabbi David Hollander that the Rabbinical Council of America, made up mostly of American-trained younger Orthodox rabbis, withdraw from groups in which Reform and Conservative rabbis hold memberships (NJP, Feb. 18, '56), will be delayed, perhaps indefinitely.

The other Orthodox rabbinical groups such as the Agudas Harabonim and the Rabbinical Alliance of America have never permitted their rabbis to hold memberships in such agencies as the Synagogue Council of America and the New York Board of Rabbis.

IT IS KNOWN that the action of the executive of the Metropolitan Region of the RCA

in ordering its rabbis to withdraw from the SCA and the NYBR (NJP, March 23, '56) has met with bitter protest. The action has been challenged by the RCA executive, which has met since the Metropolitan Region's executive took its precipitate step. The feeling is that no branch of a national agency has a right to take action before the national agency itself makes a decision.

The decision is now being considered by the Law Committee of the RCA, headed by Rabbi Joseph Soloveitchik, of Boston, and the chances are that its report will be made to the annual convention of the RCA, which has been moved up a month from July to June.

BUT THERE is some feeling that even if the Law Committee does support Rabbi Hollander, which some believe it will not, that its decision is not binding. Since all Orthodox rabbis have the right to judge Jewish law, this view holds that the decision of the RCA at its matter, it seemed that the Law Committee is only a committee of the RCA and reports to it like any other committee.

Whatever the final outcome of the matter, it is evident that the rabbis away from the Eastern Seaboard are in the main opposed to the idea of withdrawing from associations with rabbis of the other wings of Judaism. These rabbis will have the opportunity to present their views at the annual convention in June.

SENTIMENT seems to be growing for postponing any decision. Proponents of this view

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COMING EVENTS

Exhibit dedicated to "The Jews and Medicine." Display of literature dealing with relationship of Jews and Judaism to the medical arts from the Bible to modern times. Mendei Gottesman Library of Yeshiva University, Amsterdam Ave. and 186th St.

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April 13—Reuven Dafni, Israel Consul in New York, speaks on Recent Developments in Israel, Free Synagogue, 30 W. 68th St.

April 15—Gala outdoor festival marking 8th anniversary of establishment of Israel under auspices of American Zionist Council, Mall in Central Park, 2 p. m.

THEATRE and MUSIC
"The Diary of Anne Frank," starring Joseph Schildkraut, Cort Theatre, 48th St. East of Broadway. 8:40. Matinees Wednesday and Saturday.

April 15—"Israel Eternal," music, choral, and dance drama sponsored by New York Area Hillel Foundations, 8:30 p. m., Central Needle Trades High School, 225 West 24th St., Manhattan.

April 15—"Abraham and Isaac," Cantata presented by American Choral Group of New York, 3:00 p. m., YMHA, 1395 Lexington Avenue.

April 20-21—Three Choir Festival, Temple Emmanuel, Fifth Avenue and 65th Street. April 20, 5:15 p. m., Psalms of Sunday Nations. April 21, 10:15 a. m., Brotherhood of Faiths.

May 1—Susan Strasberg, star of "Diary of Anne Frank" to be cited as Girl of the Year by the Women's Organization of the Free Synagog, 30 W. 68th Street.

May 12. Second annual Stephen Wise Memorial Concert, Free

Synagogue, 30 W. 68th St., Mischa Elman, soloist.

CULTURAL

May 4-6—Second national trade union conference on civil rights, sponsored by Jewish Labor Committee, Belmont Plaza Hotel.

ART

Jewish Museum Exhibits. Early American Synagogues and The Synagogue Today; Jewish Ceremonial Art of Europe and the Near East; The World of the Lower East Side. Jewish Museum, 5th ave. at 92d st. Monday, Thursday, 1-5 p. m.; Sunday, 11 a. m.-6 p. m. Closed Friday and Saturday.

National Organizations

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N. Y.
Farband Labor Zionist Order, 45 E. 17th St. N. Y. 4. OR 3-6500
Jewish National Fund, 42 East 69th St. New York 21, VA. 6-3780
Kashruth Supervisors Union, 205 W. 14th St. AL 5-7330
National Community Relations Advisory Council, 9 E 38th MU 5-1606
Union of American Hebrew Congregations, 838 Fifth Ave., RE 7-8200

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Silver: U.S. Jews Reconciled If Israel Has To Buy Red Arms

JERUSALEM (NJP)—Asked by a reporter for the Jerusalem Post, English-language daily here, whether American Jews would understand an Israel bid for arms from the Soviet bloc if Western arms were not forthcoming, Rabbi Abba Hillel Silver replied that:

"After the first shock is absorbed, they will be reconciled to the idea that the first duty of every people is to defend itself."

This view was given by Rabbi Silver prior to his return to the U.S. after a short visit to Israel where he attended dedication ceremonies at Kfar Silver, a agricultural school named in his honor.

The Cleveland Rabbi and U.S. Zionist leader said however that he did not believe that Israel would receive arms from the Soviet bloc, according to the newspaper.

As for the U.S. government, Rabbi Silver said it should understand that they cannot have it both ways. If the American

ISRAEL CAN BE LOST BEFORE U. S. MOVES, SILVER SAYS

By IRVING GRAY
National Jewish Post Correspondent

CLEVELAND, O. (NJP)—"If the President of this country waits for an approval from Congress before he intervenes in an Israel-Arab war, Israel may be lost before it can be saved," Rabbi Abba Hillel Silver told the members of his congregation in his first report to them after his recent tour of the Jewish state.

He spoke to a capacity audience of about 2400 people who filled the temple to hear him conduct services and give his first-hand appraisal of the situation in which Israel finds herself. Temple officials said that it was one of the largest crowds

ever to attend a regular Sunday service.

SILVER SAID that he thought that this country's present policy was "the voice of the oil lobbies" not the voice of the people. He made no mention in his

and Canada made it impossible for him to remain in Israel.

A key to the question of a rapprochement between him and David Ben-Gurion was given when Rabbi Silver in response to a question said that in his talk with the prime minister "somehow the future of the Zionist Movement did not crop up."

THIS LED observers to the conclusion that the Rabbi and Ben-Gurion skirted the issues that have divided them—the role of Zionism today in relation to Israel.

Silver stated his opposition to the plan backed by Nahum Goldmann, for a territorial Zionist organization to replace Zionist parties in the U.S. and elsewhere.

The idea of a single Zionist party in America does not seem realistic, he asserted. "The aim would be to dissolve one group only—the Zionist Organization of America, as neither Hadassah nor Mizrachi is likely to agree."

Dr. Silver said that strengthening of the Zionist Council, on which all Zionist parties are represented, will better serve the aim of co-ordinating Zionist activity.

ON THE proposed union of the General Zionist and Herut parties in Israel, Dr. Silver seemed willing, "If it meant the political grouping of all non-coalition, non-collectivist groups." However, he would not like the General Zionists to be identified with the militant extremists of Herut. Nor would

there be any point in a "united" party in which each partner stuck to its former stand, as was the case with General Zionists and the Progressives.

Dr. Silver said he had never stopped being "an active Zionist."

"This is my life," he said. But he asserted he would not "waste time" holding an office in an organization whose powers and prestige have been undermined.

IN DR. SILVER'S view, the State of Israel needs a strong Zionist movement abroad. The Zionist Movement, he feels, should be given, by the Zionist Congress and the State of Israel, the right to carry on political action in the spheres not covered by Israel diplomacy, and especially in the field of cultural and economic relations.

"I was angry at the Congress five years ago," Dr. Silver admitted. Dr. Silver said he never stopped his Zionist activity, and accepted many Zionist missions in agreement with the representatives of the State of Israel. "I do not believe in un-discipline," he added.

address, however, of his recent assertion that Israel should buy arms from Communist nations to circumvent what he calls a "U.S. embargo of arms" to the Jewish state.

He did say that the present U.S. conduct is the same policy that allowed Franco and fascism to take over Spain.

"THE UNITED States turned its back on the Republicans in Spain, so Hitler filled the void, practiced war games and put a dictator in power. Now Nasser is the dictator and we are letting Russia fill the void," he said. Silver, a strong Republican influence in this country, never mentioned the present administration when he called on the nation's leaders to exercise "real statesmanship in an urgent crisis."

He said that he was sure that a lasting peace is possible in the Middle East if the Arabs would just sit down at a conference table. But he suggested "while they are stronger than Israel, why should they?"

HIS FINAL warning was that

anyone who says with assurance that war will not come to the Middle East is taking the greatest responsibility upon himself.

Rabbi Silver said that the morale of the man in the street in Israel is high. "They're not afraid, but it seems that many of the tourists who were going to celebrate Passover in the Holy Land couldn't stand the tension, because hotel cancellations mounted into the thousands during my stay."

"But believe me my seder with the Chief Rabbi was as calm as the one you had in your home."

Sokolow's Remains En Route To Israel

TEL AVIV (NJP)—The remains of Nahum Sokolow, one time president of the World Zionist Organization, who was buried in London in 1936, will be brought back to Israel, to be laid to rest on Mount Herzl. The coffins of the famous writer and his wife are expected to arrive here next week aboard the SS Gefen.



SILVER

BULLETIN

JERUSALEM (NJP)—A United Press dispatch in The Jerusalem Post here quoted Rabbi Abba Hillel Silver as saying on his arrival in New York after his two-week trip here, that Israel should buy arms from Communist countries if other sources are not available. The Cleveland Rabbi emphasized that he was speaking for himself, the dispatch said, and declared Red arms should be bought if necessary to circumvent what he described as a U.S. embargo on arms to Israel.

stands by its declaration to preserve the independence of Israel—"and I believe they do"—they must give this state arms to defend itself.

Rabbi Silver, for the first time publicly, stated his preconditions for his return to active leadership in World Zionism.

HE ANNOUNCED that he would resume his place as a leader in Zionist activity if "the movement is again given the status it deserves."

To those who have criticized the Cleveland Rabbi for returning home just as the World Zionist Congress was getting under way, he explained that previous engagements for addresses for bond-selling affairs in the U.S.

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Rabbi Sees Merger of Reform and Conservatism In Generation

WORCESTER, Mass. (NJP)—The prediction that "a generation from now the majority of American Jews will be affiliated with Reform synagogues" was made in a sermon here by Rabbi Joseph Klein of Temple Emanuel.

Rabbi Klein said, however "... It will be a kind of Reform that is somewhat different from that which we have known in the past."

HE SAID the "difference will lie chiefly in greater use of Hebrew as the language of prayer and a richer degree of ceremonial observance in both synagogue and home."

He added that "the liberal approach to a dynamic, changing and evolving faith will remain unaltered..."

Other changes predicted by the Reform rabbi were the teaching of Hebrew in an intensive manner, with the one-day-a-week religious instruction giving way to a three-day-a-week program.

"A code of religious conduct for Reform Jews will already have been published by the Central Conference of American Rabbis," he related, and the "rank and file of the laity will adhere closely to its ritualistic instructions. While none of the present-day emphasis on ethical and moral principles will be lost, ritual will be generally accepted as a normal and necessary aspect of Jewish religious life."

RABBI KLEIN saw the "line of demarcation

between Conservative and Reform Judaism" as becoming "so thin as to be hardly visible."

He said that "with Conservative Judaism constantly moving toward a more liberal interpretation of Jewish values and Reform Judaism placing more stress on the importance of tradition, it is inevitable that the two will eventually meet at a common point."

The two would merge, he predicted, but if such a merger did not come to pass it would be because of vested interests.

"In such a development," he told his congregation, "it will not be unusual to find both Conservative and Reform congregations switching loyalties from one movement to the other and to see Reform rabbis serving Conservative synagogues and Conservative rabbis ministering to Reform congregations."

"TO AVOID utter confusion, the national institutions will be compelled to work closely together and may even find it necessary to establish a common placement bureau for rabbis and cantors."

Rabbi Klein took only a dim view of the future of Orthodoxy in the United States.

"While the overwhelming majority of American Jews will be identified with this Conservative-Reform alliance, a small proportion will still be rooted in Orthodox Judaism. Orthodoxy will by then have organized itself into a closely knit, tightly packed group similar in character to the Samson Raphael Hirsch movement in Germany of the

last century. It will have little contact with other Jews and will function in an isolationism of its own making."

"The seeds of this development," he went on, "have already been planted in the withdrawal of certain Orthodox rabbis from the Synagogue Council of America and local rabbinical bodies. The majority of present-day Orthodox congregations that are still in existence a generation from now, especially those outside of New York City, will have become a part of the Conservative-Reform alliance."

OTHER DEVELOPMENTS as seen by the Massachusetts rabbi were a cantor in every Reform synagogue and the professional non-Jewish choirs being replaced by volunteer choirs made up of members of the congregation. He also saw the disappearance altogether of the Sunday morning services which he said were once so popular in Reform temples.

Jewish secularism, too, would be far less pronounced, according to Rabbi Klein, and leadership in secular organizations would be predicated on close identification with Jewish religious life.

Rabbi Klein's final paragraph took one reservation. "All this," he said, "is predicated on the assumption that American Jewry is rapidly coming to recognize that the one enduring value in Judaism is religion and that religion itself, to endure, must satisfy the changing needs of contemporary Jewish life."

Old Prayer Books Bought By Collector

LONDON — An unnamed American collector has purchased part of a collection of 17th and 18th century Hebrew prayer books belonging to Jacob Sarna.

Among them were prayer books printed in Venice, Leghorn, Amsterdam, Jerusalem, Baghdad, Vienna and Koenigs-

berg. One is dated 1671 and is autographed by da Silva-Mendes, of Amsterdam, and one printed in 1771 bears the bookplate of Sir Moses Montefiore.

Of particular interest is a small prayer book compiled for Shevat 22, and printed at Leghorn in 1743, to commemorate a "miracle" which happened to the Jews of that city.

10 Hebrew U. Students To Be Guests of Soviet

TEI AVIV (NJP)—A group of 8 to 10 Hebrew University medical students are planning to attend the international students' seminary in Leningrad as the guests of the Soviet government.

PATRONIZE POST
ADVERTISERS

DAILY PAPER ATTACKED FOR CRUCIFIXION ARTICLE

LOS ANGELES (NJP)—The California Jewish Voice took exception in a long editorial this week to the referral by the Mirror-News, local daily paper, of a complaint over the printing of a Crucifixion article, to the Community Relations Committee of the Jewish Community Council. The article was written by Lloyd Heth, and distributed by the Chicago Daily News Service.

Circuit-Riding Rabbi Plan Being Studied

SEATTLE (NJP)—Leaders of nine Washington communities, which total about 200 families, are studying the possibilities in connection with one or more circuit-riding rabbis, patterned after the style of the first one now serving similarly in North Carolina.

At a meeting last month the Richland, Everett and Aberdeen Jewish communities reported their basic agreement with the plan.

Co-operating in the arrangements are Rabbi R. Levine, J. Wagner and Frank Rosenthal, all of Seattle.

Film On Israel Barred To Children

STUTTGART — A documentary film showing the development of the State of Israel has been declared unsuitable for showing in West German schools. The film has already been viewed on German television.

The ban was handed down by a commission composed of teachers, public officials and civic leaders. The film was adjudged suitable for showing to teachers, who had some knowledge of Israel, but it was felt the children would not understand it.

AUTHOR COMES TO WRITE

JERUSALEM—The Rev. Paul Borchsenius of Denmark, author of four books on Israel, came to Israel last week to write a book on David Ben-Gurion.

The editorial said the newspaper, through one of its employees named "Miss Schwartz," is calling subscribers who have complained or cancelled their subscriptions.

"A 'MISS SCHWARTZ' has been put on the phone to call the specific ex-subscriber with a message to the effect that the Mirror-News is being misunderstood; that it had no intention of stirring religious animosities by harping on a discredited aspect of the Crucifixion story; and that if the proper 'understanding,' the right interpretation is desired, one is invited to check with Mr. Roos at the Community Council as to the attitude of the Mirror-News in regards to the Jewish community of Los Angeles."

"Mr. Roos," the California Jewish Voice went on, "is a painstaking, carefully competent representative of the Community Relations Committee of the Jewish Community Council."

"NO SELF respecting community sets up a body to apologize for its existence," the editorial asserted. "The Community Council represents over 400 Jewish organizations of Los Angeles. The Community Relations Committee's merit can exist only to the extent it presents the Jewish viewpoint — not its own ideas about being 'good fellows.' For that we need upstanding Jews—not Mosaic persuasionists, reluctant assimilationists, or cultural and ethical faddists."

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Rabbi Criticizes Crucifixion Story, Under Attack

PORTLAND, Ore. (NJP)—A Reform rabbi's challenge of an Easter feature in The Oregonian, local daily paper, which purported to prove that the Jews and not the Romans killed Christ, has developed into a cause celebre here.

The feature appeared in Sunday, March 25. It was written by Lloyd Heath, whom the paper described as a distinguished Chicago lawyer. The feature was distributed by The Chicago Daily News Service.

Speaking at services the following Friday night, Rabbi Julius J. Nobel, was reported in the same newspaper as having "branded the New Testament a work of malicious libel and the story of events leading to Jesus Christ's trial and crucifixion a dragon seed from which has come misery, bloodshed and suspicion."



RABBI JULIUS J. NOBEL
Stands His Ground

THE RESULTING furors even now has not quite subsided.

One clergyman, Rev. Robert Lessing of St. Marks Episcopal Church, handed out a letter to his congregation at services the following Sunday forbidding them to attend any function "where he is chief speaker." He also instructed school children under his guidance not to attend any school function where Rabbi Nobel would be the speaker.

Rabbi Nobel, without retreating from his position, deplored the action of Rev. Lessing.

"HIS PERSONAL attack on me and the sanctions he introduces against me merely confirm my contention that unfortunately today, even as during the past tragic history of the Jewish people, the fervor of some of our neighbors to uphold the theology of their church makes them lose sight of the principles of religion."

Rev. Lessing did not have the support of his own superior.

The Rt. Rev. Benjamin D. Dagwell, Episcopal Bishop of Oregon, told the Oregonian that he would not support Rev. Lessing's action.

"It is one thing to challenge the accuracy of Rabbi Nobel and another to seek to muzzle him and to establish for our people the prohibition of freedom of action."

BISHOP DAGWELL was not as disturbed, it was quite evident, as was Lessing. "After all," he said, "Rabbi Nobel isn't the only Rabbi I know who has a hard time accepting Christianity."

"But," he added, "knowing Episcopalians as I do, I don't believe it (Rev. Lessing's letter) will be taken too literally by many of them."

IN THE original article, which was illustrated by four paintings by Duccio di Buoninsegna, which stretches across the top of the page, Heth wrote that he had read most of the available literature and analyzed the gospels and reached the conclusion that "Jesus had two trials by tribunals set up under the two most enlightened systems of jurisprudence the world has ever known."

"The first," he went on, "was under the Hebrew law before the Sanhedrin, on the charge of blasphemy. The verdict was 'guilty'."

"The second was under the Roman law before Pontius Pilate on the charge of treason. The verdict was 'not guilty'."

The article then proceeds to give a lawyer's account of Jesus's arrest and trial. Pontius

Pilate and the Sanhedrin charged pitilessly with the crucifixion. Herod is exculpated.

RABBI NOBEL directed his challenge of the newspaper articles at the authenticity of the New Testament accounts. He charged that the gospels which tell of the trial were written 150 years after the event and that in that time distortions were bound to appear.

Nowhere, he continued, do we find in biblical and talmudic literature that the Jews would go out and sing before any man, "Hosanna in the highest," as the New Testament records. He asserted that palm leaves were never waved to welcome a king.

Rabbi Nobel challenged the knowledge of the author of this part of the New Testament, asserting that he was so confused that he mistook Passover for Shavuot, at which time palms are waved.

THE ACCOUNT of Rabbi Nobel's challenge of the Heth article brought a flood of letters to the newspaper. About a fourth of the editorial page was taken up with letters from readers. Many of them were written with a kindly intent, and said that Rabbi Nobel misunderstood the lesson of Easter if he felt that it kindled flames of prejudice.

"My chief surprise," the first letter, written by John W. Foster, said, "is his apparent attitude that Christians are anti-Semitic, when the true feeling is one of love and sympathy for a people who for 2,000 years have suffered in dispersion and persecution."

Several letters attacked Bishop Dagwell for rebuking Rev. Lessing.

Another by Edward May,

Computes Figure At 4,000-7,000 Since State Established

Israeli Converts Will Grow Says Catholic Paper

BOSTON (NJP)—The prediction that the number of Jewish converts to Catholicism in Israel will grow was made this week in an editorial in The Pilot, official organ of the Boston diocese.

Estimating that the number of such converts since the establishment of the State of Israel ranged from 4000 to 7000, the paper asserted that "there will surely be more as a result of the steady advance of secularism in the new state."

"THE JEWS," the editorial related, "(are) essentially a religious people, (who) will not find it possible to live on mere democratic ideals and, just as soon as the first enthusiasm of new nationalism dies out, their spiritual hunger will become plain."

The editorial earlier stated the position of the Catholic Church on its rights in Israel in straight language.

"For the present," the editorial declared, "we would like to make plain what has been a continuing anxiety for Christians ever since the state of Israel was established. We must insist upon the character of the Holy Land for Christmas—this in spite of the recent national claims of the state of Israel. The sacred shrines of Christianity will forever lie in those areas made holy

by the presence of Our Lord and the earliest days of the Christian Church. No one, we repeat, no one can rewrite the history of Palestine in a manner which will obliterate the Christian rights there; nothing that happens there in the 20th Century can erase or even blur the significance of the historic Incarnation and Redemption which were enacted there two thousand years ago. This must be understood and accepted by the Israeli.

THE EDITORIAL also deplored the "public pressure and in certain cases even economic pressure" that it said was being exerted "to discourage attendance at Christian schools. Certainly a parent has a right to send a child to a school of his choice and there is a long tradition in Europe and elsewhere of Jewish children in Christian schools."

"The editorial warned that 'the propaganda against the Christian schools may bear some ugly fruit in the days ahead.'"

CATHOLIC EDITOR VISITS

JERUSALEM—John McCarthy, editor of the Catholic Digest (of the United States) was received here last week by Mayor Gershon Agron.

chairman of the public relations committee of the Lutheran Council of the Portland area, declared:

"The reliving of the passion account is not an indictment simply against the Jews, but against all people. Christians preach, teach and sing hymns about the fact that it was our sins which nailed Jesus to the cross."

On the same day that the Oregonian carried the account of Rev. Lessing's letter to his congregation, it also carried a news story showing ground-breaking ceremonies at the site of the new First Methodist Church. Attired in rabbinical robes, Rabbi Nobel is shown taking part. Rabbi Nobel was quoted in the paper as saying that "Your church will add strength to all of us. We are all of the same family of God's people. Your structure here will be a shelter for all people."

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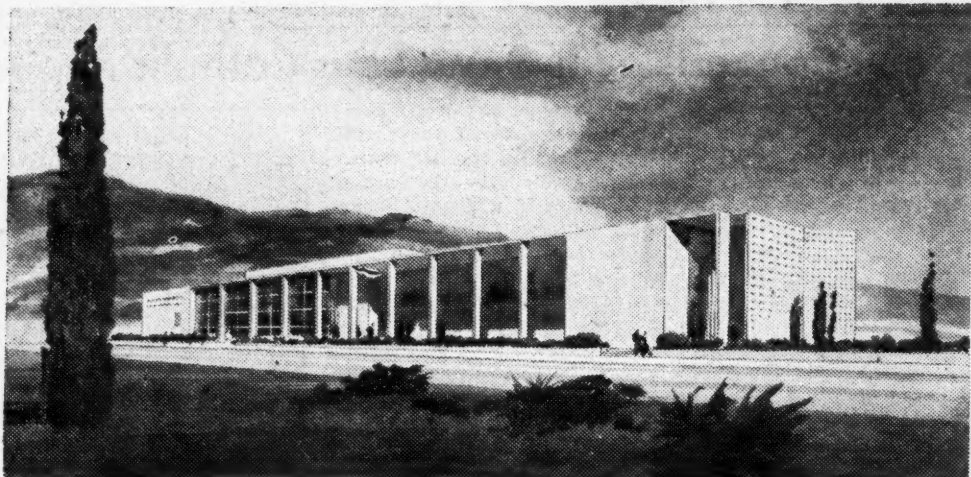
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ultra-modern building, an endowment of American industrialist Benjamin Cooper, is located on the Technion's new campus atop Mount Carmel in Haifa.

Same Split As In U. S. Over Association With Reform Rabbis

Orthodox Rabbis Boycott Tercentenary Service

LONDON (NJP)—The kind of a fight now erupting within Orthodox ranks in the U.S. over association with Reform and Conservative Rabbis is also breaking out here.

Writing in The Jewish Chronicle, Rabbi B. Finklestein protested against Reform Rabbis participating in the service held at the Bevis Mark's Synagogue on the occasion of British Jewry's 300th anniversary.

"... TO HAVE asked the spiritual heads of the Liberal and Reform communities as such, to participate in the service by carrying Scrolls of the very law against which, in the main, they

participate, is repugnant to traditional Judaism," he wrote.

Rabbi Finklestein asserted that it was "most unfortunate that so much pressure, as I am informed, was exerted by the Honorary Officers of the Tercentenary Council upon the Ecclesiastical Authorities to compel them to weaken in their opposition."

Rabbi Finklestein lauded two members of the Beth Din, Dayan L. Grossnass and Dayan A. Rapoport, who declined to attend.

THE CHRONICLE editorially charged the two Dayans with an affront to the "authority of the Chief Rabbi and other members of the Beth Din."

The editorial stated that:

"The eminent Orthodox ecclesiastical authorities who took part in the service included the Chief Rabbi and the Haham. Together with the Haham were his ministered colleagues of the Sephardi community. Likewise, the Chief Rabbi, who officially

participated in the service, was supported by Dayan Lazarus, Dayan Lew, and other Ashkenazi rabbis and ministers.

"It is therefore somewhat surprising to learn that two of the Chief Rabbi's colleagues on the Beth Din—Dayan Grossnass and Dayan Rapoport—deliberately absented themselves from the service, apparently by way of protest against its being held with the participation of others than Orthodox.

"The action of these dissenters would appear to be a grave affront to the authority of the Chief Rabbi and other members of the Beth Din, and also seems calculated to bring obloquy upon the considered judgment of their Orthodox colleagues—Ashkenazi and Sephardi—who participated in the service.

"It is a mournful indication of the intransigent attitude adopted by certain sections of religious authority. This perverse spirit of faction ill serves the cause of Judaism or the interests of British Jewry."

Melton Scores 329 Points As Junior

By STAN LEVINE
National Jewish Post Correspondent
SCHENECTADY, N. Y.—They put the pressure on Murry Melton by calling him the "finest high school shooter ever" after his solid sophomore season last year. But the six-foot, one-inch left-hander with the "feather-touch" responded to the challenge by putting together one of the finest junior years in Nott Terrace High School's basketball history.

The 170-pounder with the deadly one-hand jump shot has killed off opponent after opponent with phenomenal firing in a 329-point campaign. He was second highest scorer as Nott Terrace won the Northeastern New York State sectional championship for the second successive season. Nott Terrace won 18 of 19 games this year.

Son of Mr. and Mrs. Louis Melton, Murry is looking forward to a successful season in baseball. The former Little League pitching standout, who hurled a Schenectady squad into the regional playoffs three years ago, showed he was on the beam with a two-hit, perfect control performance against Albany High last spring.

ISRAELI ARTIST, AT WORK ON ATLANTA CENTER, IS FIRST TO GET U. S. JOBS

HAIFA (NJP)—The first Israeli artist to be commissioned for important work in the United States Jewish community is already at work in Atlanta, Georgia's, new Jewish Community Center.

He's the famous Israeli muralist Perli Pelzig.

How Pelzig's work came to be recognized in America is a story in itself.

His murals on Israel steamships were seen by leaders of the Center in Atlanta, and of a congregation in Halifax. Both were erecting new edifices and both hired Pelzig to adorn their structures.

PELZIG'S murals and bas-reliefs adorn the salons and lounges of Israel's biggest merchant and passenger ships—Zion, Israel, Yehuda, Dagan, Tapuz and Shomron.

Born in Poland 38 years ago, he spent his childhood and adolescence in Germany, where he exhibited his first paintings before coming to Palestine in 1939. Regarded as the unquestioned leader of Israel's expressionist school, Pelzig specializes in mosaics, murals and bas-reliefs. He rose to fame following his superb restoration work of the Beit Alpha mosaics.

An ancient synagogue, more than two thousand years old, was discovered near the young kibbutz of Beit Alpha, and it had some of the most beautiful and intricate mosaic floors in the entire Holy Land. All the experts were baffled by the seemingly unsurmountable restoration work, but Pelzig did the impossible and restored the mosaics 100 per cent to their former glory of the Jewish Kingdom times.

DURING the call of Israel's luxury liner SS Israel in New York, Atlanta Jewish leaders happened to be among the visitors to the ship and were so impressed with Pelzig's work that they immediately cabled Israel extending their invitation to him to adorn their new Community Center's decoration, adorning its walls and columns with Israeli and Jewish national and folk motifs and themes.

The same happened at Halifax where the local Jewish leaders visited the SS Yehuda and saw the Pelzig murals in the ship's

lounge and salon. They were so impressed that they also chose Pelzig.

The artist is the initiator of Israel's "Arts for Export" program. He is happily married and the father of two sons, aged 8 and 2. Originally, Mrs. Pelzig and the kids were to accompany the Mr. across the sea, but the Atlanta project was so urgent that Pelzig left alone aboard the SS Zion, on March 9, and the family will follow him within a few weeks.

BEFORE leaving Haifa Pelzig declared that, in his opinion, Israel could make just as much money by sending artists abroad as by sending politicians and other professional "shnorrers", the difference being that whatever the artists bring home will be money earned, while whatever the politicians bring home, if anything, after deducting the expenses, is money begged.

In Atlanta Pelzig will design a mosaic floor and column for the Center. The floor is a representation of the seven fruits of Israel according to the Scriptures.

The column bears a Menorah (seven-branch candlestick) and the inscription "Shalom" (peace). Its reverse side will have the seal of the Community Center and the Biblical inscription, "Hineh ma tov uma naim shevet achim gam yachad" which means "how goodly and pleasant it is for brothers to dwell together."

Some of the mosaic work is inlaid in marble from ancient archaeological findings recently excavated in Israel.

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Israel Pits Its Brains Against
Its One Plentiful Wild Animal

By LEO HEIMAN

National Jewish Post Correspondent

HAIFA (NJP)—It borders a little on the ironical that the one wild animal which abounds in Israel to the extent that it's a menace is the boar—nothing more or less than the forbidden pig.

The biggest headache in the northeastern areas of Israel—Lake Kinneret, Jordan Valley and Upper Galilee—is not the Arab gangs, but the even more dangerous packs of wild boars who are a plague to the local farmer and settlers, much more so than the Arab infiltrators. The depredations in the corn, wheat and beet fields, vegetable gardens, fruit orchards and, most of all, banana plantations, of the boar have cost Israel more money than a whole year of fighting against the Syrians in the same area.

Because of the damages, wild boars are everybody's free game and there is always an open season on them. There are no limitations whatsoever on the number, size or age of boars killed, or the type of weapon to be used.

THE BOARS, as pigs, have been helped by the Jewish religion which bars boar meat from most restaurants and kitchens. Since, however, the number of eateries and butcher shops selling pork and other non-kosher products has been steadily on the increase during the past few years, the tasty boar meat is now finding a ready market, selling at about three and a half Israel pounds (about \$2) per pound.

Since an average-sized boar has about 200 pounds of saleable meat and since its hide and bristles also fetch good prices, it is easy to see why boar-hunting has become a major commercial proposition lately.

In addition to the commercial hunters and amateur sportsmen, there are also the boar-hunting details of the kibbutzim and farms which kill boars by the dozen in order to guard their fields and plantations. In spite of the carnage, and hundreds of boars are being killed in an average month the year round, the wily animals multiply and thrive on the produce of the land of Israel, much to the chagrin of the settlers and villagers. They seem to have a sixth sense which tells them which fields and plantations are guarded by hunters.

THE COMMERCIAL boar-hunters use jeeps, powerful lights and machine guns to kill their game. They drive out at night in the jeep, and park in ambush along a boar-frequented path, leading from a known boar hangout in the marshes to the fields. As soon as they hear a boar pack moving, they switch on the headlights. Caught in their blinding glare, one or more boars stand completely still, fascinated and blinded by the lights, until they are mowed down by gunfire. The commercial hunters prefer machine guns over rifles, because with a rifle one has to be a good shot and kill the boar with the first bullet. If one misses the boar's heart, the wounded vicious animal runs amok and attacks the hunter, often wounding him seriously before he can reload to fire for a second time.

Using machine guns from jeeps is hardly sportsmanlike, but it is sure to kill the boar or boars at once. Amateur sportsmen shun such commercial jeep-hunting and work on foot, using rifles only. Naturally, such hunting is much more dangerous and much less profitable than jeep-hunting with automatic weapons,

but the sportsmen say that they get a kick out of the thrills.

ONE OF the most successful boar hunters in Israel is an American named Mike Oscar, of Los Angeles, Cal. Mike came to Israel in 1953 to work for the Construction Aggregates company of Chicago, whose giant dredgers were chartered by the Jewish National Fund to cut channels through the wild Huleh swamps in the Jordan Valley, as a first step in the JNF's Huleh reclamation project. The Huleh swamps were then the main hangout for Israel's boars, and Mike, a Marine rifleman in World War II, borrowed a gun from one of his kibbutz friends and went hunting on foot in the heart of the swamps.

Since then, his record has topped the 100-boar mark, and now he is hired by the various settlements and villages to kill the boars which ravage their fields.

THE DREDGES of the Chicago company have been dismantled a long time ago, and their American crews have returned to the States after finishing the work here, but Mike stayed behind, living at the luxurious Arazim hotel at Metullah on the Lebanese frontier, and making a nice living out of boar hunting. He bought a jeep and two good hunting dogs, but, although he is a commercial hunter, he never uses a machine gun or lights. He kills his boars only by sight, with single rifle bullets. Mike has had many narrow escapes, ever since a big wounded boar rushed his jeep last month, and ripped Iavan, his favorite dog, to pieces before Mike could fire a second bullet into his heart.

There are many more professional and amateur boar hunters besides Mike but, no matter how many boars are killed, many more are born all the time and the wild boar population of Israel's Northeast grows in prosperity, fattening on the settlers' toil. To cut the losses and damages caused by the boars, a special anti-boar branch was set up by Israel's Ministry of Agriculture.

THE MINISTRY'S experts, working overtime, finally hit upon what they thought was a real boar-proof method. The boars have a very keen sense of smell and they are able to scent human sweat for miles. They also know, from bitter experience, that it is better to give the homo sapiens a wide berth and they never attack fields or plantations guarded by humans. The boar hunters, to fool the boars, use special powders to kill the smell of their perspiration, but the Ministry of Agriculture experts decided to scare the boars by hanging up sweaty socks and underwear around the fields to be guarded.

The experts guaranteed that the pungent smell of the socks new,

and underwear would drive away the boar packs.

This is how "Operation Stinking Socks" was launched last December. At first the boars were fooled and "Operation Stinking Socks" was a complete success.

Then, however, the inevitable happened—one of the younger boars in each pack, attracted by the ripe bananas and the juicy carrots—crawled between the strands of barbed wire in spite of the smell, and, seeing that nothing happened to him, the rest of the packs followed.

WITHIN two weeks, the boars reappeared in force and ravaged the fields with gusto.

After this setback, the Ministry of Agriculture anti-boar branch spent a lot of time and money developing a chemical substance which created the smell of humans and dogs. Big tanker-trucks full of this new chemical substance were rushed to the Galilee and it was sprayed over the fields, orchards and plantations regularly. No boars appeared at all during the first part of January when the new chemical was tried out. Then, however, the heavy winter rains came and no matter how much of the stuff was sprayed, all of it was washed out by rain water, with the result that the jubilant boars had a field day again.

Especially damaged this time were the big banana plantations around Lake Kinneret. Since bananas form one of Israel's important export products, an alarm cry for help went out again. This time, early in February, the Ministry of Agriculture officials came up with another boar-proof gimmick: electrified fences. Multiple wires were strung out around all the banana plantations in the Lake Kinneret area and linked up to the kibbutzim electric power nets via special transformers, which reduced the power's voltage low enough to make it harmless for humans.

SUCH A low-tension shock-fence is not deadly for the boars either, but the animals get such shocks that they are frightened away in panic. Also scared away by the new electrified fences were Arab infiltrators who entered one of the banana plantations. The electric shock gave them such a scare that they threw away their weapons and ran away yelling that the Jews have developed new secret devices against the Arabs.

The hungry boars, deprived of free meals at the banana plantations, have turned to other unguarded fields, which they roam in big packs of 30-40 boars. Electrified-fence protection for fields and orchards is hardly feasible, but its cost is much less than the damages suffered from the greedy boars. No one, however, is sure now that the last word has been said. In fact, veteran kibbutzniks and hunters are betting five to three that the boars will come up with something

Third Hint Given
On New Mystery Person

For the first time in weeks, no reader has guessed the Mystery Person with the first two hints. The third hint is given this week, and should put a lot of people in a position to name the Mystery Person and win the \$15.00 prize.

This week's Mystery Person hint is:

The Mystery Person's first trip to Palestine was made when while still a young man, he was secretary to a United States Zionist leader then making an inspection tour of the Holy Land. The heroic work the Mystery Person did for Israel during the fateful days of Israel's War with the Arabs will probably never be publicly known.

The second week's hint was:
Who said:

"The Zionist Organization can gain strength only from within itself. It cannot be strengthened by the fact of the State. It is my opinion that those who criticize Israel for the weakness of the Zionist movement are merely diverting attention from their own inadequacies."

The first hint on the Mystery Person is:

The Mystery Person is soft-spoken and extremely polite.

The rules are: The Mystery person will be a living Jew, who is known for activity within the Jewish community. The Mystery Person may be a man or woman and can live in any part of the world:

Prize money is \$25.00, but each week a new hint will be given, while the prize money will be reduced by \$5.00 until the final week when only \$5.00 will be offered.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, April 16 (or Tuesday, April 17, if the reader lives west of Denver, Colo.). In case of a tie, the prize money will be divided equally among those answering correctly. Answers should be addressed to The Mystery Person Contest, National Jewish Post, Post Office Box 1633, Indianapolis 6, Indiana.

MYSTERY PERSON CONTEST

National Jewish Post

P. O. Box 1633, Indianapolis 6, Ind.

The name of the April 13 Mystery Person is:

Name of Contestant _____

Address _____

City _____

State _____

Your Name

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH



DEAR MR. PEARLROTH: I would appreciate knowing the origin of our family name, Treu. My father was born in Riga, and I understand the German pronunciation is Troy and that originally the name was Von Treuenberg. What do your records show?—HARRY JAY TREU, New York, New York.

VON TREUENBERG is the title and name bestowed on a celebrated Jewish financier named Jakob Bassevi in 1622. Thereby the German emperor Ferdinand II raised his faithful banker to the rank of the hereditary nobility. Jakob became the first and only Jew to be ennobled in the German empire for a long time. It is highly possible that you may be a descendant of the Von Treuenberg family as they scattered to the four corners of Europe after Jakob's death in 1634. But not all people named Treu are necessarily descended from the old Bohemian financier. The name was a great favorite with Jewish families both in 1789 and in 1804 for its ethical sound and the idea it represented (fidelity and loyalty).

RECORDINGS

A Congregation's Recording Of 'Sabbath Eve At Home' Rates Almost Professionally

By JOSEPH GALE

Congregations with ample treasures and a yen to press their worship on fellow Jews have made recordings of their choirs, cantors, indeed their entire services, and most have come a-cropper.

Not so Congregation Shaarey Zedek of Detroit. In "Sabbath Eve At Home," for which Rabbi Morris Adler appears to have been the guiding spirit, Shaarey Zedek has a production of artistic and technical merit which it can offer with satisfaction, and



GALE

to educate our people to the desirability and need of marking the advent of the Sabbath in their home around the family table, with prayer and song. We have for this reason dispensed with our late Friday Eve service (retaining, of course, the services at twilight), since we strongly feel that Friday evening should be home night. In order to advance further this idea, we have prepared this recording which contains a suggested pattern for the Sabbath Eve at home. It is, of

course, not the only pattern that may be followed, but it is one we feel emphasizes all of the essential elements."

THE LONG-PLAYING result of this high-mindedness is as good as some professional efforts in this direction. The script by Rabbi Adler and the narration by Harry Goldstein stop safely short of mawkishness; the 14-voice augmented choir of the Temple sounds as a reasonably good temple choir should; Cantor Jacob Sonenklar is real and unpretentious, and the recording and editing are very good.

"Sabbath Eve at Home" is a sort of sacred service for the dinner table. A booklet with the record has the English and transliterated prayers, songs and blessings contained on the record, so that the orderly progression of what Rabbi Adler is talking about becomes as clear as chicken soup.

We liked the honesty about the recording, and the quiet and dignity conveyed by the script and in speech. We would recommend that it be listened to by congregations with similar projects in mind, or by any family that believes Friday night is overdue for cultivation.

ANOTHER treatment of the

same theme, this one for children, is Tikva Records' "Do You Know How to Prepare for a Queen?" written and directed by Raymond Oliver, music director of the Jewish Community Center of White Plains, N. Y. It is the first in a religious school series planned by Tikva and treats of a father preparing his son and daughter for the reception of Queen Sabbath.

The playlet opens at home prior to the kindling of the Sabbath lights, dissolves into Temple the next day where the Sabbath is realized, then back to the fireside. Oliver's dialogue tiptoes around in spots until it falls flat from bending over, but most of the time it is ingenious, as is the conception and plotting.

THERE IS rather attractive music by Charles Davidson, and unaffected acting by Pamela Whinston and Billy Burstein. The script calls for both, however, to be more innocent than we can accept, and Oliver, whom we assume acts the role of the father, is unctuous to a fault.

The author leaves until the end the identity of the Queen, which is a mistake, since everything that comes before gives one the feeling of having listened to a whodunit.

If we were he, we would resist firmly any further blandishment Tikva might offer in the way of future recordings. This company, among all recording firms of Jewish content, has some of the brightest ideas and worst engineering. "Queen" is thrown away on a wretched surface, and along with it Oliver, whose singing voice is good and whose contributions are worth consideration. This disc, advertised as a hi-fidelity recording, sounds more like a commotion in a gravel pit.

New Jersey House Rejects Resolution

By ALFRED G. ARONOWITZ

National Jewish Post Correspondent
TRENTON, N. J. (NJP)—The Republican majority in the New Jersey State Legislature has sidetracked a resolution memorializing Congress to press for the sale of American arms to Israel and for the conclusion of a mutual security pact between Israel and the U.S.

When the resolution came up for a vote last week, it was moved that the balloting be delayed so the GOP majority could study the measure. Republican legislators discussed the resolution and then referred it to committee, saying privately that it was not the function of the assembly to deal with international relations.

Knoblauch said a similar resolution was approved by the Massachusetts House of Representatives and read into the Congressional Record.

Woman Saving Children To Be Honored By Jews

AMSTERDAM (NJP) —

The 60th birthday of Mrs. B. Wijsmuller-Meyer, the Christian rescuer of hundreds of Jewish children during the Nazi reign of terror here, will be marked with a testimonial dinner at the Liberal Jewish Congregation of Amsterdam.

Israeli dignitaries in the Netherlands and Jewish leaders will pay tribute to the heroic Dutch woman, and a page in her honor will be inscribed in the Golden Book of the Jewish National Fund.

40 SCIENTISTS TALK

REHOVOT, Israel—About 40 persons delivered lectures and read papers on polymer science research at the recent fifth session of the International Symposium on Macromolecular Chemistry at Weizmann Institute.

If you want to know what is going on in any part of the U.S. Jewish community, read The JEWISH POST.

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I THINK AS I PLEASE

In Israel Everyone Speaks With An Accent

By CARL ALPERT

HAIFA—Perhaps in no other country in the world are there as many variations of accent in the national tongue as in Hebrew in Israel. Whereas in America a foreign accent usually has an adverse effect on a man's political life, or creates unconscious prejudices on the part of his auditors, no such situation can possibly exist in Israel since everybody speaks with an accent.

More than half of the population has come to the country in the past 10 years, and every man and woman renders the language with his own national accent.

No one can yet say with any certainty what the final version of national pronunciation will be. The Hebrew spoken by the veteran pioneers of the country in the form which has become so familiar is characterized by influences of the eastern European tongue which were the mother tongues of these people. Immigrants from North Africa, or from lands in Asia, have a Hebrew lilt and a Hebrew pronunciation all their own which, in the opinion of many, is far more beautiful.



ALPERT

You Can Usually Tell Where They Hail From

No matter how long they may be in the country, most people find it difficult to alter their pronunciation, even though their knowledge of Hebrew style and grammar may be perfect. Certain accents are well nigh permanent. Chief among these is the speech of those whose mother tongue had once been English. Golda Myerson, Dov Joseph, Moshe Pearlman still speak Hebrew with the unmistakable Anglo-Saxon influence. One with a keen ear can listen to conversation, from Hungary, from Iraq, from England or elsewhere.

Children, of course, to a large extent, tend to absorb the accent which they hear at home, or at school, and thus many of the foreign accents are being preserved and passed on through the youth, though sharply modified. Yet no one thinks of an accent as being unusual. Americans, who tend to be very self-conscious about such matters, are surprised, and later greatly relieved to learn that their own special variation in pronunciation does not occasion any special attention. This knowledge is a great contribution to self-confidence when one is learning the tongue and dares to speak in public.

Germans Find Hebrew Tough

Encouragement of the study of Hebrew is still something of a great national project in Israel, and enormous progress is being made. Some national groups appear to have almost a chronic inability to master Hebrew. Chief among these are the German Jews, and wherever they dwell in large numbers, one finds an almost complete German-speaking community.

Here on Mount Carmel it sometimes appears that German is the first language of the neighborhood, with Hebrew second. Many people will confess that though they have been in Israel for up to 20 years they have still not gained enough proficiency in Hebrew to carry on an easy conversation—and they lapse into German. In many Mount Carmel stores, clerks behind the counter use this language automatically with every customer that enters.

Those who may be slow in learning are still further shamed by the example of the French Ambassador to Israel, Pierre Gilbert. He has been in the country for less than three years, but immediately upon arrival determined to learn the native language. He has made sufficient progress to enable him to carry on a complete conversation on any subject, or to rise and deliver an address or after-dinner speech.

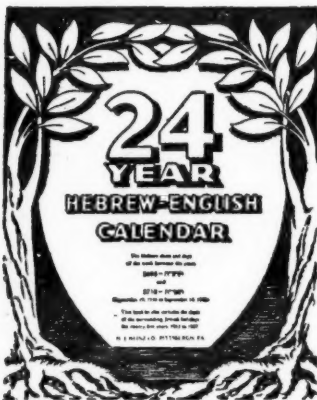
He's In Demand As Public Speaker

As can be imagined, this caused something of a sensation, and I have had more than one opportunity of watching the expression on the faces of the audience as they settle back to hear an address by the French Ambassador—a non-Jew, and hear his fluent delivery in faultless Hebrew. He is the public speaker most in demand in Israel today, and his linguistic ability is responsible for something of a diplomatic coup for the French. Some officials of the American Embassy have now taken up the study of Hebrew, and can sign their names, but none has attained M. Gilbert's fluency.

Speaking of accents again, there is only one that is really conspicuous and incongruous—and that is the Ashkenazic accent still taught in so many Hebrew schools in America, largely because Ashkenazic-speaking teachers refuse to permit a change. Fortunately the Sephardic accent is gradually being introduced, and American Hebrew Schools will soon be teaching the same language and the same pronunciation used in Israel.

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WOMEN'S
VIEWPOINT

By HELEN COHEN

No Need Now
For Calling That Meeting

I UNDERSTAND some government agency is bringing together a group of representative housewives to get their views on desirable features in the home. With an eye on the problem of dusting, I offer a preference or two.

I had decided that, for the little use it sees from day to day,

the best kind of a dining room table would be one which disappeared from view, into the wall somehow, and out of sight when not in use. Presto, no dusting and more open space at the same time.

Think it's just in the idea form? I came across a disappearing table in the home of a house designer, except that this one was attached to a bureau. The designer, however informed me that the same type of table, one which pulls out to full size and back again, can be installed right into the wall itself, if the customer so desires.

ANOTHER time-saver for Mrs. Duster was his recessed lights, right in the ceiling. This, I must say, appealed to me doubly because I had just vowed, before my visit to that home, that I was through with lamps, table lamps, floor lamps, any lamps that come within reach of little hands. Almost painful to go through the process of being in on the kill; of having a stately work of art, as are today's lovely lamps, accidentally or otherwise knocked over again and again until it is no longer straight or symmetrical.

Up in the ceiling, at least for the next 10 years, is where I cast my vote for lighting fixtures.

Another suggestion which may appeal to you was their combining master bedroom with the mister's study. Saves a whole room. I rather like the plan. Also a space saver, if you wish, is the double use of that room wherein the disappearing din-

ing table hides, as the everyday den, with TV and couch.

AND NOW lets get down to milady's worst adversary in her job of keeping the house spic and span. Lets get down to the floor.

I notice that while wall-to-wall carpeting is still greatly to be desired, more and more women are looking elsewhere, especially those with small children, in the hopes of finding a flooring which is both smart looking and easy to clean and care for.

I don't even pretend to know the many new and not-so-new floor coverings. But I've heard of cork and rubber tile, terrazo, vinyl-in-laid linoleum and what have you. One man, I read in the New Yorker magazine, a producer on Broadway and an amateur sea-goer, recalled that the decks on board ship were usually tough enough to withstand much wear and scrubbing, and promptly installed same (is it teakwood-) in his own kitchen.

WELL, YOU can keep on with your search for tougher and simpler-to-care-for floors but take my word for it, you're working in the wrong direction. I've said it before and I still am convinced that we can learn a lesson from the Orientals. Practically all of our problems with floors will be solved when we figure out a way to imitate their custom of removing outdoor shoes when entering a building, and replacing them with some kind of soft, clean slipper.

Just imagine—no mud, no dirt no scuff marks, no water (when it rains). But this, I fear, is still in the dream stage.

Teen
Talk

By JUDY PALLER

Fraternities

If you are a teen-ager in a city where high school fraternities and sororities dominate the social scene, you probably recall the anxiety and often heartbreak that freshmen experienced when new members were asked to "pledge" these groups.

The new candidate members began a period of pledging which included writing skits and songs, doing philanthropic work, following orders of active members and sometimes subjection to psychological or physical discomfort.

Those who were not asked swallowed the bitterness and took a new look at themselves. With the help of friends and parents they realized that they were the same fine people they had been before. They were able to keep their self-confidence intact by throwing their energy into school or synagog activities.

PARENTS and community leaders in many cities realize that these exclusive social organizations are an existing evil of modern teenage life. They are also aware that only a minor revolution could dissolve the system and convince some teens that the advantages of clubs can be found in other types of groups which are not exclusive in their membership.

The teen-ager himself has to decide whether he will join and try to make his group more democratic or whether he will refuse membership in a fraternity for reasons of principle.

FROM LETTERS that have come my way, and with the help of the presidents of local fraternities and sororities, I have outlined five arguments for and five against the organizations which employ pledging and blackballing.

For—

(1) They do charitable work. Philanthropic works one of the major activities of many such groups. Heart fund, TB and Cancer societies all receive aid from local high school age groups.

Members are required to serve a certain number of hours.

(2) They teach co-operation with others and organizational procedures. Pledging teaches young people how "to take it", say fraternity advocates. They aim to teach members to subordinate some personal wishes for the good of the organization. Members learn to respect others' opinions.

(3) They broaden a teenager's social contacts. This is true in large cities or large schools where students would not ordinarily come in daily contact with one another.

(4) They bring together teens with the same tastes. Proponents of the groups contend that young people have a better time when they are with people of the same interests and backgrounds.

(5) Members are given a feeling of social acceptance. Doctors and educators stress the need of the teen-ager to be "in with the crowd."

Against—

(1) They foster snobishness and cliques. Members of these groups often look "down" upon non-members. They also tend to limit their friends to members of the same club, thus losing out on interesting and valuable friendships.

(2) Such groups allow young people to vent unhealthy feelings of inferiority upon other teens who are pledging under them. Practices such as paddling or other unkind physical or mental degradation are usually begun by the members who feel the least secure themselves; they jump at the chance to lord over

the pledges who do not dare talk back.

(3) They set up false standards for judging others and give teens power to decide, on personal whims, whether or not another teen shall be included.

(4) They are expensive. Initiation fees, costs of social affairs, pin fees, etc., sometimes put a strain on members' finances.

(5) They cause those left out to feel rejected. These feelings of rejection are dangerous to the mental health of any teen-ager. He may retreat into a shell of shyness, or he may react the opposite way and swagger and boast about how unimportant it all is to him. Whatever the results, it is this last evil of fraternities and sororities which arouses the most opposition.

Weigh the evidence, members of the Teen Jury. Your verdict is required by Judy, 5023 N. Pennsylvania, Indianapolis, Ind. Sign your name but we won't use it, if you so request.

All-Faith Chapel Opens

NEW YORK (NJP)—Like the candles of the symbolic seven branched candelabra, all religions have a common base. This was the underlying theme of the address given by Rabbi Samuel Silver, representing the Union of American Hebrew Congregations (Reform) upon the occasion of the opening of the All-Faith Chapel here in New York City. The Chapel, dedicated to the "universality of the religious spirit," is part of the Universalist Church of the Divine Paternity, and is the first edifice of its kind in this country.

April 4 Is M-Day
For S. B. Graysons

NEWARK, N. J. (NJP)—April 4 is M-day for the Stuart B. Graysons of Metuchen, N. J.

M stands for mitzvah.

Stuart, export sales manager for the Gerber International Corp. of Woodbridge, was born April 4, 1927. His wife, the former Helen R. Davis of Highland Park, N. J., was born April 4, 1932.

SO, ON APRIL 4, 1956, along came Jan Meryl Grayson, weighing 6 pounds, 15 ounces and tying up the family gift problem with a neat, pink ribbon.

"We seem to be very selfish about that date," said Grayson, with the wide, proud grin of a newborn father. "We just won't let anyone enjoy it himself."

Grayson explained that his sister, Miss Rhoda Greenberg of Brooklyn, was born April 4, 1922.

A CHALLENGE to any greeting card company, the Grayson family admits that April 4 is going to be tough in the future.

"My friends will go broke just sending us cards and gifts," Grayson said.

RUSSIA OFFERS HELP

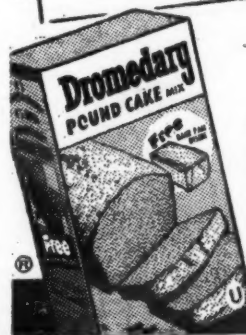
JERUSALEM—Russia has answered a United Nations Technical Assistance board request for expert advice for Israel on processing of superphosphates by suggesting that Israel send samples of her phosphates for examination in Soviet laboratories.

Brandeis Gets Second
Million-Dollar Gift

WALTHAM, Mass. (NJP)

—The second \$1 million benefaction in two weeks was announced here by Brandeis University. The gift, from New York textile manufacturer Jack Goldfarb, will be used to erect a 750,000 volume library on the 225-acre campus here.

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WHAT FOODS THESE MORSELS BE

Spring Affects The Lover But It Also Makes The Cook Venturesome

By SARAH LIEBER

When the shrubs begin to take on a look of spring, and the flowering bulbs at last put forth some signs of beauties to come, we get our annual restlessness. This is the time to start sending for travel folders. On rainy nights we read them through and plan summer vacations which we may enjoy "for real or for pretend" as one of the youngsters says.

And the balabosta finds herself tired of all the old familiar routines. Now is the time we look through those envelopes full of recipes cut out of magazines and newspapers, and written down by friends. It might be nice to resolve to try out one new dish a week. Or one a day, if you are venturesome.

SPRING vegetables are making their appearance, new potatoes and asparagus, two harbingers of spring, are now abundant enough to be reasonable in price. We in this country are fortunate in that there are few if any products unavailable to us in some form or other all year round.

But there is a special geschmak in the new crop of garden produce. Some say no other fruits or vegetables can quite match it. That may be so, at any rate, there is nothing that quite equals the enjoyment we get from tasting the first local crops. Asparagus, fresh, frozen or canned is delightful served plain or with melted butter or parve margarine, whichever is appropriate to the meal. But there are a number of delicious sauces which vary it or other vegetables.

BASIC WHITE SAUCE
1 tblsp. butter, shortening or fat
1 tblsp. flour

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1/2 tsp. salt
pepper to taste
1 cup liquid: milk, cream, soup stock or tomato

Blend flour into the melted shortening. Stir in liquid a little at a time, stirring constantly to prevent lumping. Cook until thick. This sauce may be made thicker or thinner by increasing the amount of flour in proportion to the liquid.

VARIATIONS

CAPER SAUCE: add 3 tblsp. chopped capers and 1 tsp. lemon juice to the cooked sauce just before serving.

CHEESE SAUCE: add 1/2 to 1 cup grated American type cheese to the sauce while cooking. Do not overcook. Use low heat. Paprika or pepper may be added for extra zip.

CREOLE SAUCE: use tomato juice for the liquid and add 1/2 cup minced onion, 1/4 cup chopped green pepper, and 1/4 cup sliced celery before the flour is added.

EGG SAUCE: add two chopped hard-cooked eggs just before serving. Chopped olives may be added for garnish.

MOCK HOLLANDAISE SAUCE: add equal amounts of mayonnaise and cooked white sauce. Season with additional lemon juice to taste.

MUSHROOM SAUCE: add 1 cup cooked sliced or diced mushrooms to the sauce. Cook long enough to blend.

YELLOW SAUCE: beat two egg yolks slightly. Add one tblsp. cold water. Stir very slowly into the sauce, to prevent curdling. Heat over hot water, or over lowest flame, stirring constantly.

BARLEY KUGEL
(requested by Mrs. J. Libman, St. Paul, Minn.)
4 cups soup stock
1 1/2 cups large barley
1 tsp. salt
1/4 tsp. pepper
1 cup chopped mushrooms
2 eggs, beaten
Bring the soup stock to boil and stir in barley, salt and pepper.



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Cook over medium heat 15 minutes, stirring to prevent sticking. Reduce heat and cover. Cook 45 minutes or until all the liquid has been absorbed and the barley is thick and soft. Add mushrooms, and continue cooking 10 minutes. Beat eggs and add barley, a little at a time to prevent curdling. Pour into greased baking dish or casserole, and bake 30 minutes at 350 degrees until brown. Serve with meat or poultry, or as the starch dish with a vegetable dinner. Onions may be added, if desired.

A Word To The Wives

Have you tried varying your green salads with some of the less usual vegetables, such as Bibb lettuce, chopped young beet leaves, dandelion, chicory, escarole or endive (sometimes available only in Italian markets).

A little chopped fresh dill or fennel greens adds novelty and a taste of spring to the salad.

And parsley, either the curly or the flat variety, alone or combined with chopped chives or scallions add vitamins as well as eye and taste appeal to salads, sauces or vegetables. Add at the very last minute.

We all seem to need a little extra vitamin and mineral content to our meals at this time of year. Luckily there are many ways to serve them up in fruits and vegetables.

Stewed or raw fruits for dessert, and a salad at every meal is a good way.

Says U. S. Groups Cut Each Other's Throats

LONDON—A top Jewish leader, recently returned from a visit to the United States, has his own view of what was wrong with the U.S. Jewish community.

One of the main troubles with charitable work in America, he told the annual meeting of the Younger Members' branch of his organization was the multiplicity of organizations 'all trying to cut each other's throats and obtain money by the same means from the same people.'

March on Washington Studied By Zionists

PHILADELPHIA, Pa. — The possibility of a march on Washington by representatives of Zionist Councils from all parts of the U.S. was discussed by the Philadelphia Council this week. The Council voted to bypass Secretary of State Dulles in all future appeals in behalf of Israel and address itself directly to President Eisenhower.

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New Historic Kosher Cake Mix

A new Kosher Dromedary Pound Cake Mix (shown in package above) comes equipped with its own bake pan and requires only two minutes of mixing to produce a perfect batter. The mix, made from a recipe that was a favorite in Thomas Jefferson's kitchen at Monticello, is pre-creamed (super-blended) by Dromedary's exclusive process.

BEGINNERS MAKE PERFECT KOSHER CAKE WITH NEW MIX

NEW YORK—Jewish women who have never baked before are today not only attempting the art, but turning out perfect kosher cakes, cookies, and other delicacies.

By just reading and doing, says Dromedary, the first-time baker can turn out fine-grained, expertly baked golden pound cake, or rich, tender-textured devil's food.

Other Dromedary features are pan liners in every package, baking tins in the pound cake and fruit cake packages, and twin packs in many packages. The twin packs permit baking a small cake and a batch of cookies, or two small layer cakes, with the same box of

mix, and no need for special weighing or measuring.

Much of the sales success of Dromedary mixes, says the company, is due to its kosher "O" seal of supervision and endorsement.

A recent survey revealed, it says, that to at least 25 per cent of the women who use Dromedary mixes regularly, the "O" seal, of the Union of Orthodox Jewish Congregations of America, is a major inducement in getting them to try the mixes.

Other considerations, to both women who have done little baking, and experienced bakers, is the ease with which they can get expert results, without fear of failure. To the expert bakers, the mixes' time-saving conveniences also prove important.



THIS WEEK—SHOP THE KOSHER WAY—YOU'LL BE AMAZED AT THE QUALITY

SO FAR... Part I tells of Miriam, a young and beautiful South African girl, who immigrates to Israel, finds life in a kibbutz dull, meets Jonathan, and the two fall in love. Before they can be married, Jonathan is sent to the Negev to help defend the settlements there from Arab attacks. Miriam becomes pregnant and gives birth to a daughter. Jonathan is killed in battle.

Part II deals with Yehuda, a German immigrant, whose name had been Heinz. He ends up in the same kibbutz as Miriam. Yehuda recalls his youth in Germany, a youth filled with bewilderment.

He spent the war years in a sanatorium, after contracting tuberculosis. When peace came, he was miraculously reunited with Brigitte, whose parents were now dead, and who, herself, had been in a concentration camp. She was helpless, couldn't speak, at first, and didn't even recognize her childhood friend.

Heinz discovered she had left a group of friends from the concentration camp, who were bound for Palestine. He and Brigitte caught up with the group, and soon were bound for the Holy Land.

When they arrived at the kibbutz they were warmly received. Heinz and Brigitte were then called Yehuda and Yael.

After six months in the kibbutz, Yehuda discovers he doesn't love Yael, and he decides not to leave her. He contemplates leaving the country or going to another kibbutz, but immediately rejects these possibilities in his mind.

Yehuda, frustrated and unhappy, becomes intolerant of the others in the kibbutz, and quickly isolates himself from the many friends he made—all except Yael, whom he still treats with kindness and affection. When Miriam comes to the kibbutz, however, life seems to begin anew, and though he immediately falls in love with her, he realizes that she will never be his. Even the impossible became possible, when Jonathan is reported killed in action.

INSTALLMENT XXVI

CONCEPTION AND growth were the keynotes in the lives of these people who were transforming empty hills and plains, they were the keynotes in these hills and plains themselves as they grew green and fertile, tentatively at first and then strongly, stronger than the people who gave the labor and sowed the seed.

As he walked through the fields and gardens and tree-nurseries during these months, Yehuda often felt as if he had awakened from a long, long sleep. Happiness and fulfillment lay ahead of him—he knew that without a doubt, and because his heart and sensibilities were open and receptive in his knowledge, while not yet exclusively and selfishly concerned with the fact, he was wholly aware of the life and creation around him.

HE LOVED the plants as they grew and ripened, and he loved all the other manifestations of development, the houses with their broad verandas that were sprouting out of the hillside, the agricultural buildings and sheds, the power plant and workshops and garages, the solid high grey tower on the summit of the hill that had taken the place of the old wooden structure on which Miriam and Jonathan and Gershon had stood on her first day in the Negev more than three years before, the big dining hall near it, with its gracefully columned front.

He loved the speed with which the settlement and its land changed to a place of life and work and achievement, and his heart beat high with pride when a new batch of hundreds of chickens was hatched, or a calf, still wet, stood on its tottering legs to drink, or the bell rang because a young mother had returned from the nursing home with her infant; and because he really loved, and not only with pride, he was one of the first who realized it when the first, finest, fullest period of the kibbutz drew to its end.

The pioneering stage was over.

THE ELATION of conception and giving birth or helping to give birth slowly and inevitably gave way to the period of management and direction of ever repetitious cycles or well-defined projects. Once there was conscious or unconscious acceptance of this change of state of affairs in the kibbutz, smaller problems and preoccupations of everyday life, which had been

SPRING OF LIFE



by Orah Reeb

pushed into the background in the face of the urgency of big creation, came into the fore again, and Be'er Chaim settled back into routine life with a fairly smug sense of having justified its name and existence.

AT THIS stage half a dozen people left the kibbutz. All of them were men, and women who had given much strength and enthusiasm to its upbuilding, and the settlers were very sorry to see them go. At the general meetings at which these people were invited to give their reasons for wanting to leave, and to discuss their reasons, they had little to say.

One of the boys, a youngster, admitted frankly that he found it difficult to stay in any one place very long, and simply had the urge to wander. Another man, an excellent mathematician, had been offered financial aid to put him through the Hebrew University to obtain his engineering degree. He had had the offer before and had rejected it, but now he had decided to accept.

WHY DID HE decide to accept at this stage? There was no reply but a miserable shrug of the shoulders. The other four were married couples. In both cases the man wanted to stay but the woman insisted on leaving and going into town.

This was only the beginning of the exodus. Those who had watched the same development in older kibbutzim knew it, and so did those, like Yehuda, who were not themselves affected but kept their eyes open. It was a period of soul-searching. Those who would decide to leave, would leave within the next year or two, others would leave after 10 years when they would become dissatisfied with the negligible private gains they had to show for their years of unselfish labor, the rest would stay on all their lives.

MEETINGS WERE held and there were discussions in many private rooms—why were people leaving, to what extent could it be prevented, to what extent was the kibbutz and to what extent the individual involved "to blame"?

AFTER MANY heated general meetings during which words like "individual" and "economic necessity" and even "Marxism" were flung about freely, it was decided that the working committee should do its utmost to maneuver people into jobs which they liked to do, and to evolve a system whereby work which was generally disliked, like kitchen shifts and cleaning lavatories, would be done in turn by every member of the kibbutz, giving each only a few days in the year on the job.

In order to make working hours shorter, and give the settlers a chance to rest a little, the kibbutz would apply to the Jewish Agency for a group of young people who were looking for a suitable place in which to get their training, and if they liked the group and the youngsters felt the same way, they would stay on for good after the training period, else the kibbutz would get another group. From now on there would be a regular eight hour working day except during emergencies.

THE OTHER problem, "love"

or "sex", was to be dealt with in the same scientific manner. In the young working group which would soon join them there would undoubtedly be females who would fit in with the aspirations of the bachelors. For the older spinsters, unfortunately, chances were smaller unless they were prepared to marry men far younger than themselves, and then they also had something to say. But as there were few spinsters, males by far outnumbering females in the kibbutz, this was no problem really!

"Well?" said the readers and thinkers, looking about them happily, "now all our problems are solved!" and of course they were not solved and another trickle joined the exodus.

Next the kibbutznik asked themselves "Who is it that leaves the kibbutz?" and the first thing that struck them was the fact that the great majority of people leaving were women, and men influenced by their women.

That was when the problem began to be complicated. When asked their reasons for leaving, most of the women talked bitterly of the "inferiority" of women in the kibbutz, how they were being pushed more and more into domestic jobs like the kitchen, children's house, laundry and kummina,* how they were, because of their work indoors among women, becoming more and more a prey to gossip and small ideas and were losing all perspective on the collective settlement on the whole, and what it stood for.

SOME OF them objected violently to having to share all clothes and possessions even now, saying that people need some private possessions to make them happy and that the pioneering days had passed when communal property in all things great and small was economic necessity.

Some said that their children were not happy in the children's house, some narrowed down their reasons to purely personal dislikes, as for instance a nurse or members of the working committee—all the reasons they gave were valid reasons, worthy of discussion and in many cases capable of improvement.

The notable thing about them was the fact that those women who were on the point of leaving did not want to discuss reasons. They wanted to stress their point of view, strongly and at length, and then to get out.

IT TOOK the readers and the thinkers and also the more ordinary kibbutznik some time to realize that in no case of a "leaving" could either the kibbutz or the person in question be blamed exclusively. Whenever someone announced his intention to go away from the kibbutz because of some particular problem in the economic or social make-up of the collective with which he was unable further to reconcile himself personally, it meant that that individual had within himself reached a point where it was necessary for him to go and seek his happiness by himself or in another formal framework.

By the time he had reached his decision it was useless to try for his sake to change those external factors which he held responsible.

So, in time, the settlers learned

to take good-byes less seriously. The kibbutz poet even composed a witty little song with a catchy tune on the theme of leaving.

YEHUDA GREW sad sometimes as he watched one or the other of the chaverim grow thin and tired and listless as they fought their fight, as often as not a losing fight, against their wish to leave the settlement. Without exception they felt terribly guilty—almost without exception they felt that to go was weakness, and that weakness was all that was bad and despicable, that they had let themselves down, and the way they felt often emerged in indignant or cynical words about the kibbutz or its people.

He sometimes wanted to tell them that there was nothing to be ashamed of, that they had a right to live any way they chose—and certainly they showed more courage than those who stayed on for no other reason than that they saw no clear way away from the economic and moral support of the collective.

Above all, he wanted to say to them—"nothing is simple—why try to put your finger on any one particular reason, when every human being is a fantastically complicated mechanism, not one tiny part of which can be active without involving all the rest?"

THE PEOPLE of the kibbutz began to fascinate him. He wondered sometimes how he could have lived side by side with them for so many years without really knowing anything about them. One saw them every day, took their mannerisms for granted, if one of them did something extraordinary one thought and spoke about it for a while simply because it was extraordinary, but one made no attempt to understand really deeply and thoroughly the workings of the many separate minds!

Of course this phase of clarity and depth of perception through which Yehuda was passing could only last for a short while, only as long as he himself was living in his confident vacuum between two lives as it were, and during which he was in a position to see and understand without being subjectively too much involved.

The average kibbutznik, with his own life to lead and his integrity to keep, is careful not to pry too deeply into the affairs of others, not to try to understand nor know too much. It would not be worth his while, for unless his approach were coolly scientific or very wise and mature indeed, the complexity of so many human lives in a con-

fined space would rob him of his confidence and peace of mind, and, if his soul were sensitive enough, might drive him to the brink of madness!

The children of the kibbutz were passing through a difficult phase. In most families second babies were being born and that seemed to bring on the first real obstacles against which the older children had to contend. Except for the few afternoon hours which they spent with their parents they were in the care of nurses and kindergarten teachers in the children's houses. Except for those isolated cases where one or the other of the parents or both of them were neurotic or unhappy enough to let the child feel it during the time it spent with them, the infants and toddlers and three and four-year olds had been happy enough.

Their nurses and teachers were people who loved their work and had been chosen by the kibbutz for their suitability for the job. They showed infinite patience with their charges and kept them amused and occupied; there was no favoritism and never a harsh word. And during those hours spent with the parents each child was the center of the most loving and special attention.

NOW THERE was a slow change. With the arrival of the little brother or sister there were violent exhibitions of jealousy, and some of the children seemed to lose all sense of security. Only at this stage did most of the adults realize just how important to the children themselves was the time which parents and children spent together.

Of course, each family did its very best to spend as much time as possible with the older child and not to let it feel neglected in any way, but at the same time the new baby could not be neglected for the older one and attention had to be divided between them, and so this was the first independent fight the children had to have out within themselves, and until they would reconcile themselves, at least on the surface, a long long time would have to pass.

At the same time there started a children's staff shortage. The women not already working in the children's houses were not particularly interested in that field and preferred to work in other places.

Of those who were interested most were unsuited in temperament or, and, education. Of those who were both suitable and interested, most had specific ideas of where they would like to work, so that with the expansion of the children's houses, when there was a vacancy in the babies' house, the woman who was approached fought tooth and nail against accepting the job as she would, in that case, be stuck with the babies and not have a chance to work with the two-year olds as she wished, or vice versa.

(To Be Continued)

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Digest of the Yiddish Press

Edward G. Robinson
Seeks Hebrew Grammar

By RABBI SAMUEL M. SILVER



EDWARD G. ROBINSON is brushing up on his Hebrew and is disappointed in not being able to find a good grammar book. His Jewish name is Menasheh and the G. stands for Goldenberg. He was born in Bucharest and was brought here at the age of 10 by parents who gave him a good Jewish education and whose memory he reveres so much that whenever he has yahrzeit he not only says Kadish but asks to lead the service.

Starring in the Broadway play "The Middle of the Night," he was happy to give an interview to the Day-Journal's Dr. N. Sverdlin and he made the reporter's heart glow by asserting, "I am happy to be Jewish and my Jewishness makes me a better person."

Before letting Sverdlin go, Robinson autographed one of his photographs and wrote on it in Yiddish, "Far die laizer fun Tog-Morgen Zhurnal—Menasheh bar

Yishaya-Moshe," gave it to Sverdlin. It appears in the account of the interview.

FREQUENT writer for The Forward is the famous actor, Maurice Schwartz. In a recent dispatch after a visit to Israel, Schwartz writes that the Israelis show little fear over the crises with their neighbors. The people are gay and seek amusements, he declares. The movies are packed and gin-rummy games flourish everywhere.

Schwartz was forced to spend Seder night on a French plane flying towards Europe (en route to Buenos Aires where he is performing). The meal served on the plane was Kosher and was sans bread, despite the fact that

(Continued on Next Page)

NEW YORK

Nostalgia for Haifa,
Israel Breaks Out

By M. Z. FRANK



AS I SAID the other week, I don't care who goes to the Zionist Congress, but I am sorry my trip did not pan out. Not that I am interested in the speeches, but I am aching to see Israel—especially Haifa.

Now you take my friend Mr. A. K. I. A veteran Zionist, who lived in Palestine for several years before World War I and served in the Jewish Legion, but hadn't seen the country since 1919 or 1920. When he left, Tel Aviv was just a few blocks of houses north of Jaffa; the whole sea beach with its fancy hotels was a string of sand dunes; Haifa was an Arab village where you had to walk or ride a donkey up Mount Carmel, and no port; the whole Emek was a marshland; there was no Nahariyah; no Nathanyah; nobody spoke German; Beersheba and the Negev was not even a dream. The Weizmann Institute was not even a twinkle in Meyer Weisgal's eye.

And now—it was about a year ago—my friend A. K. I. was taking his first trip to the State of Israel. And what do you think he was excited about? "I am going to be there for the meeting of the Actions Committee," he told me. Can you beat that?

Talking About Haifa...

Yes, talking about Haifa. By the way, in case you're interested, I am working on my next book now—a sequel to "Sound The Great Trumpet." So just now I have been reading two novels dealing with post-war Haifa.

Haifa is getting to be a literary center. That's Abba Hushi's work.

I have a long release here in front of me, issued by the Department of Education and Culture of the Jewish Agency, 16 E. 66th st., New York 21, N. Y.—I told you about it once) about "Book and Author Week in Israel" by Itzhak Ivry. Here are some quotes:

"The Haifa docks, an automobile assembly plant and an oil refinery are hardly the places where one would expect to encounter literary symposia addressed by prominent authors and poets. Nevertheless, it was in these places, and dozens more like them, where laborers in working garb spent their lunch hours recently, participating in lectures and discussions of books, writing problems, translation, criticism and the Hebrew theater.

"The occasion was Book and

Author Week (Feb. 17-24) held under the auspices of the Culture Committee of Histadrut in Haifa. The idea was born with Haifa's energetic Mayor, Abba Hushi who is also in the process of realizing his dream for the establishment of a writers' colony in Haifa."

Few Plugs for Old Friends

As I said, speaking of Haifa. The other day I ran into Willi (not Willie) Aptowitzer from Haifa, to whom I used to meet socially, him and his wife, when I lived there. It was in the entrance of the Fisk Building (250 W. 57th st.—the New Jerusalem, or New Israelgrad). The offices of his firm are there, and he came for a six months' stay with his wife. It is called "American-Israel Paul Ehrlich Medical Institute, Inc. A Delaware Corporation."

Before saying anything about the Corporation, I am glad to report what Willi told me and what I have also heard from other sources that Dvora Simhony (she is Miriam Baratz's niece and she figures in my book and in Naomi Ben-Asher's articles in Congress Weekly) is doing fairly well with her Traklin Art Gallery, 4 Baerwald Street, opposite the Municipal Building and the Court House in Haifa). I had some glowing reports from old friends I sent up there. Don't miss it when you're there.

The story of the Paul Ehrlich Institute in brief is the first serious responsible effort to introduce into Israel medical services on a large scale which are based on private enterprise. After a group of private investors in Israel subscribed the initial capital of the equivalent of a quarter of a million dollars, the next step is to raise money in this country so as to make it a joint Israel-American investment.

Israel needs this kind of joint ventures. It also needs this kind of medical projects. I am glad to see among the officers in America such good ZOA names as Morton J. Robbins, Benjamin G. Browdy, Mortimer May, William H. Syk. Some of them usually worry too much about who will get into the Knesset and others about who will be sent to the Zionist Congress.

It is much healthier to worry about building up the Paul Ehrlich Medical Institute in Ramat-Gan, (I wish it were in Haifa, but Ramat-Gan is not a bad place, either, and Krinitzky is a good mayor, even though he is a General Zionist).

Rabbi Says Subtle Thievery Is Worse

Jewish Law Quoted On Expenses
That Aren't Income Tax Exemptions

NEWARK, N. J. (NJP)—Cheating on an income tax return is subtle thievery, according to Rabbi Arnold A. Lasker of Congregation Beth Torah in near-by Orange.

And, according to Jewish law, he said, subtle thievery is worse than open robbery.

Writing in the April issue of the Beth Torah Bulletin, Rabbi Lasker admonished those who look for loopholes in income tax laws to trim their tax payments or defraud the government.

"There are those who regard the payment of taxes as a tug-of-war, or a battle of wits, between the individual and the government," the rabbi declared. "According to this point of view, the government is an antagonist against whom one must show his prowess by getting away with as small a payment as possible."

"Jewish tradition condemns cheating 'within the law,'" he wrote. "There is nothing ethical about complying with the law just sufficiently to avoid arrest. Such measures as, for example, putting personal expense on a business account may never be disputed by the authorities, but that does not make them right."

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Personals

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seeks position in a Modern Orthodox or Traditional Conservative congregation. Excellent educational background, experienced, ordained, B.A. Baal Kore and Baal Tefillah if necessary. Would consider town not far from a Jewish center. Please write to Dept. 2176, P. O. Box 1633, Indianapolis 6, Indiana.

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Seeks position as Cantor and Hebrew teacher, if desired a "Baal Koreh" and "Baal Tokeyah." Can teach Bar Mitzvah, conduct the junior service and assist in office. Write Dept. 2133, P. O. Box 1633, Indianapolis 6, Indiana.

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University-trained Rabbi, outstanding scholar, known orator, inspiring lecturer in English and Yiddish, pleasing personality, pedagogue and organizer, married. If necessary, competent Baal Tefillah, Reader in Law, and can blow Shofar. Present pulpit 10 years; seeks to change for pulpit in an eastern State. Write all details to Dept. 2174, P. O. Box 1633, Indianapolis 6, Indiana.

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Young, experienced Rabbi, Cantor and Youth Director, with very favorable references, wishes to change present position for an active congregation offering both a challenge and a future. Write Dept. 2171, P.O. Box 1633, Indianapolis 6, Indiana.

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for large synagogue in city near Chicago, who knows administration, public relations, and is experienced in fund-raising. Good salary. Write Dept. 2173, P. O. Box 1633, Indianapolis 6, Indiana.

Conservative Congregation

in Pacific Northwest, desires the services of Educator-Youth Director. Interviews: Sunday, April 22, 1956, 11 A.M. to 3 P.M. Room 406, Jewish Theological Seminary, Teachers Institute Building, 3080 Broadway, New York City.

Hebrew Teacher

Wanted. Qualified and experienced Hebrew teacher. State age, qualifications and experience. Jewish Educational Association, 1603 SW 13th Ave., Portland, Ore. Mr. Joe Weiner, President, will be in New York City from Sunday, April 15 through Friday, April 20 at Statler Hotel. Please call after 6 P.M. for personal interview.

Principal Desired

Conservative congregation in N.E. Pennsylvania, 130 miles from New York City, seeks religious school principal to administer and teach in congregational school of 275 students. Applicant please state age, experience, marital status, salary expected. Fine opportunity for proper man. Write Dept. 2179, P. O. Box 1633, Indianapolis 6, Indiana.

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Proven and able administrator, educator with long-term personal experience in public relations and fund-raising, is looking for a position where he can create a climate of good will and understanding with the possibility of real growth for the organization as well as for himself.

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wanted for the coming school year for established school of 500 students in Conservative synagogue. New building, 110 Modern equipment and facilities. Candidates must be able to teach elementary and advanced classes, assist with junior congregation and advise youth groups. Excellent salary. This position forms a true challenge to a professional Hebrew teacher and offers great satisfaction. Qualified candidates will please state background, experience, references, and salary required. Apply Temple Israel, New Scotland Avenue, Albany, New York.

-Yiddish Digest

(Continued from Front Page)

all the passengers were Christian save Schwartz and one other.

Schwartz and his companion conducted their own Seder, and when his friend asked him the Four Questions, Schwartz said, "Tonight is different from other nights in that it is the first Seder I have ever conducted in the air

and because Christians have joined us in the eating of matzoh."

IN ITS PASSOVER issue the Agudah magazine, The Jewish Word, failed to print a holiday message. Instead, the editor, Rabbi Morris Sherer, called upon Orthodox Jews to "break the chains" which bind them to other Jews in the Synagogue Council.

In the Forward, B. Shefner reacts to the editorial by noting that the Orthodox were "self-enchained" inasmuch as 30 years ago they voluntarily joined the Council.

For 30 years, membership was kosher, but suddenly it has become "slavery." Why? After reading the Sherer editorial, Shefner discovers what he thinks is the reason. Orthodoxy is los-

ing its membership; it is concerned about the drift of their followers to Conservatism. And as long as Orthodox Rabbis hobnob with others the members of Orthodox synagogues will see nothing wrong with associating with Conservative and Reform groups. Hence, Orthodox Rabbis must make it clear that the space between them and others is not a bridge but a chasm.

Nasser More Dangerous Than Hitler, Rabbi Says

NEW YORK (NJP) —

Gamal Abdul Nasser of Egypt was described as more dangerous to world Judaism than Hitler by Rabbi Joachim Prinz, of Newark, himself a victim of Nazism. Rabbi Prinz is vice-president of the World Jewish Congress.

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the case of a completely demoralized deviate from both viewpoints—that of religion and that of mental therapy. His book, a complete and circumstantial account of treatment and cure, with copious dialogue, constitutes a pioneering account that will be used by other psychologists to aid similar maladies.

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BOOKS AND RELIGIOUS ITEMS

GREAT MINDS ROAM WORLD IN SYMBOLS AND SOCIETY

SYMBOLS AND SOCIETY, edited by Bryson, Finkelstein, Hoagland, MacIver, \$6.00 (Conference on Science, Philosophy and Religion—Harper).

The fourteenth symposium of the Conference continues the discussion of symbols and symbolism from a previous session. Here again some of America's greatest minds present their studies of sage and recondite matters that concern the universe, society, education, language, literature, and the arts.

The most ultramundane of the dissertations are Philipp Frank's "The Universe as a Symbol" and Harlow Shapley's addendum on



BURSTEIN

space, time, matter and energy."

The general reader will probably find the interpretation of

linguistic symbols most directly

rewarding. The Jewish reader

will enjoy Finkelstein's study of

the cadence symbols in the He-

brew Bible, and Simon Green-

berg's application of the power of

symbolism to matters Judaic.

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phic thought and evaluation; so

that this book and its predeces-

sors become standard and virtu-

ally classic on publication. So

close, however, is the entire vol-

ume to the observed facts of life

that Lyman Bryson has contrib-

uted to it a remarkable exposi-

tion of the human drive for per-

sonal publicity; and anyone in-

terested in matters intellectual

will find innumerable instances

of ideas to himself provocative

and enlightening.

GREAT MORAL DILEMMAS,
edited by R. M. MacIver, \$3.00

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from Job to Herman Wouk form

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Faust legend, are in the ancient

section; Melville, Browning,

Shaw, Mann, Wharton and Ibsen

join "The Caine Mutiny" in the

modern. Bierstedt on Wouk, Hat-

field on Faust, and Gordis on

Job seem most impressive among

a notable group.

There is a vast source of homi-

letic material in the compilation,

for religious problems are hu-

man problems and vice versa. It

is commended to all lay and cler-

ical readers.

TWO WORLDS, by David Dai-

ches, \$3.50 (Harcourt Brace).

David Daiches is the son of

Salis Daiches, until 1945 unoffi-

cial chief rabbi of Scotland. His

book concerns not alone his

childhood in Edinburgh, but the

circumstances that impelled him

to marry a non-Jewess and to

desert the traditions in which

he was reared. The incidents and

the telling are literary tours-de-

force.

But, as some reviewers have

said, the author does not make

his father the hero of the book

as a matter of equanimity of

spirit. He omits the quarreling

and heartbreak that must have

followed this pious Jew's cogni-

zance of the defection of his chil-

dren; and his work therefore is

more of an apologia than that

of other literary men who speak

THE EDITOR'S CHAIR

When I talked to Prof. Hocking by telephone in connection with his anti-Israel letter which had appeared first in the New York Herald-Tribune and then in the Indianapolis Star, and

which as Prof. Hocking told me had also been published in numerous newspapers, he vouchsafed the information that there were three organizations that had been sending the letter to newspapers.

Prof. Hocking told me that he wouldn't divulge who these organizations were. It never occurred to me to ask if the American Council for Judaism was one of them. This would have been beneath them, I felt sure.

I now am willing to believe that the Council, if it weren't one of the three, most certainly would have been willing to have sent these letters out to newspapers.

For on reading the January 1956 issue of the Council for Judaism's "Council News", I notice where a letter is reprinted there, with unimportant modification.

Prof. Hocking made a direct charge of dual loyalty against U.S. Jews in his letter among the most dangerous pieces of anti-Jewish propaganda I've ever seen.

But here is what Rabbi Berger thought about it:

Dr. William Ernest Hocking, Alford Professor Emeritus of Harvard University, managed, in a recent letter, to summarize in a few paragraphs the very crux of the issues facing American policy makers in the Middle East. This letter Dr. Hocking addressed to The New York Times on Nov. 16, forwarding a copy at the same time to Elmer Berger, executive vice-president of the Council.

"I feel a doubt," Dr. Hocking wrote Dr. Berger, "whether the Times will print it, and therefore submit it as an independent statement to your judgment."

Apparently, Dr. Hocking's misgivings about the New York Times were all too well founded. As of the time this issue went to press not one word of Dr. Hocking's profound and eloquent statement had seen the light of print in that newspaper. Be-

cause of the letter's rare qualities, the editors of Council News are proud to print it in its entirety herewith.

I have just noticed where Rabbi Morris Adler (Conservative) does not hold Friday evening services. There is an early service at sundown, and of course the Sabbath morning service, but no late Friday night services.

Once before we pointed out here that Friday night seems more traditional as a home night, with the family together and relaxed, and we even asserted that it was untraditional to go to services after the Friday evening meal.

But a rabbi later pointed out to me that in Europe, after the meal, the head of the house usually went back to shul to study—if not to pray.

The Orthodox do not have late Friday night services. Where it has been instituted—to meet competition, we suppose—it is usually called a Friday evening forum.

It is our feeling that the late Friday night service is out of place. We believe that it is possible to develop an early service, which the men would attend, at sundown, after which they would repair to their homes for the traditional family Friday night meal.

In our home, we have a rule, which is about as well kept as any we have, that no one goes out Friday nights, unless of course it is to go to services. When there is some special reason—as for instance the recent installation of a Rabbi friend in a new pulpit—we go to services, but this is the rarity.

The ones that this rule works a hardship on is the children. Almost all school celebrations and athletic contests take place Friday nights, and for them to be deprived, as for instance in the football season, of watching any of their school's grid teams in action, is something of a sacrifice.

But so far the rule has held up, and we have a sneaking suspicion that everyone in the family likes it. It's one evening of the week when I'm sure to be home—providing I'm in town—and the family is all together, not to mention the fact that there's a sumptuous meal which the children look forward to, and an uncommon spirit of calm and restfulness.

In our last issue, we inadvertently left out the word "not" from a sentence in an article about the Clinton Hill Neighborhood Council of Newark, N. J.

Telling how the group is trying to maintain the desirability of a residential neighborhood in the face of an expanding Negro population, the article stated "And they hope to do it by keeping Negroes out..." The sentence should have read: "And they hope to do it not by keeping Negroes out..."

What's on the Air

Sunday, April 15, 10:05 EST—Rabbi Jacob M. Rothschild of Hebrew Benevolent congregation, Atlanta, Ga., on "Earth's Challenge to Man," on Message of Israel program, ABC radio. (Consult local newspaper for time in your locality).

Sunday, April 15, 12:30 p.m. EST—"It's a Long Walk to Jerusalem," by Marc Siegel, on Eternal Light program, NBC radio.

THE LESSON IN PORTLAND

Another lesson of the kind that the Jewish group is learning the hard way seems to be embodied in what happened in Portland, Ore., in the case of Rabbi Julius J. Nodel.

Rabbi Nodel objected, and properly so, to the blaring account of the crucifixion in the Oregonian, the local daily newspaper.

This required courage, and especially so later when Rabbi Nodel, under attack, stood his ground.

But there also was some degree of tactlessness in the approach he took when answering the accusations against Jews as crucifiers of Christ.

In defense of Rabbi Nodel, it should be said that his reply was to his own congregation—not in the press—at regular Friday evening services. Even so, the answer could have been more wisely couched and with less sting and argumentativeness.

But the lesson remains.

RESTRAINT MORE EFFECTIVE

We can sympathize with the feelings of some Anglo-Jewish editors who have taken to name-calling in their disappointment with the State Department and the Republican administration in its dealing with the tense Middle East situation.

But little is achieved by this frenzied type of editorial. Some readers applaud it, under the mistaken belief that it indicates courage. Name-calling is rarely courage. It is lack of reason.

The California Jewish Voice recently called Dulles a liar and a hypocrite.

He may be both of these, but the net effect of using such language is only to bolster Mr. Dulles and to win him more friends who might be convinced by reason but are only alienated by invective.

The B'nai B'rith Messenger, also published in Los Angeles, last week resorted to the same kind of language. It said:

"These stupid blunderers have had a long career of stupidity and blundering, starting away back with

It is one Jews have learned when they objected to the Christmas and other religious ceremonies in the schools. The most notorious case is that of Kingston, N. Y., where the rabbi was disowned by his congregation, so frightening was the uproar from the community.

The National Community Relations Advisory Council and the American Jewish committee, and no doubt the Anti-Defamation League, too, all have warned that the time to take up matters as explosive as this is not at the height of the religious season. In other words, you approach the school board about Christmas celebrations not in December, but in June.

If this advice sounds cowardly, there seems to be no other alternative, unless one is prepared to face a frenzied community aroused to fever pitch by what it believes is an attack on its religion and its culture.

Munich. These same stupid blunderers are responsible for the Yaltas, the abandonment of the Suez Canal, and the straight-jacketing of General McArthur in Korea. . . .

"And it is frustrating to think that world democracy is beholden to these stupid blunderers for the future of freedom on earth.

"The human inherent urge for freedom is, thank God, so great that democracy has a chance to survive in spite of the stupid blunderers in the State Department of the United States."

Anglo-Jewish publications, although certainly not official publications in the same sense as a Catholic publication is the official spokesman of the Catholic diocese, still—in the eyes of the non-Jew—represent the Jewish community.

There is hardly anyone who would object to the most virulent kind of attack on Mr. Dulles, provided it were based on logic and not hysteria. Name-calling is only a disservice.

WE NEED THE JOKE AND COOK BOOKS

We're confident that Dr. Solomon Grayzel was merely being scientific, and did not have censure in mind when he told an audience (NJP, March 9, 1956) that Jewish joke and cook books are best sellers in Jewish homes.

For the Jewish Publication Society would be the worst panderer to this low taste of the United States Jewish community if that were so. It publishes some of the best examples of Jewish joke and cook books.

What Dr. Grayzel no doubt did say

was that books of deeper Jewish interest have only a limited sale.

No one would dispute this fact.

But we're sure the JPS editor is happy with the sale of his cook books, for that reveals an interest in Jewish family life. No doubt he's happy also with his joke books, too, for how else would most of us ignorant ones have learned about the Jewish people of Chelm if it weren't from the Jewish legends and folklore we absorbed from the pages of these very same joke books.

Cohen Can Marry Widow, But Not If She's A Chalitzah

● Editor, National Jewish Post:

Again you've done it! In your story about Cohen of Haifa who divorced his wife and soon afterwards wanted to remarry her (NJP, April 6, '56), your correspondent Leo Heiman stated repeatedly that Jewish law prohibits a "Cohen from marrying a divorcee or a widow." The implication is that the Rabbi in charge of the Haifa Rabbinate told him that in so many words.

Now, I do not take exception to the frivolous tone of the correspondent. Had he stopped at the point of stating that a scion of the Priesthood must not marry a divorcee, the story would have been a good feuilleton. But he went a bit further with glaring misinformation by harping and drumming on the prohibition applying to a widow as well as a divorcee—that is inexcusable. (I am surprised that the editor of NJP whose name is Cohen should not know such an elementary rule of the Priesthood that a "Kohen" is permitted to marry a widow—unless it proves that not every person named "Cohen" is a "Kohen.")

In fairness to your Haifa cor-

respondent, may I add that the High Priest (Kohen Godol) is restricted from marrying a widow. Alas, there is no such office as the High Priest in our contemporary age, therefore no "Kohen" need fear marrying a widow whether he lives in Haifa or in any other community in the world. Yes, there is also a restriction against a "Kohen" marrying a widow who is a "Chalitzah," i. e., if she did not bear a child with her deceased husband and if the deceased husband is survived by a brother who had administered the rite of "Chalitzah" to permit the widowed sister-in-law to marry another husband, she cannot marry even an ordinary "Kohen." However, you have already "goofed" on that subject previously, and I have pleaded with you to check your information on such delicate subjects by consulting a qualified rabbi—and again you've done it!

Why can't a "Kohen" marry a divorcee? The answer is in the case of "Simcha and Yona Cohen." If a hot-tempered "Kohen" can easily divorce his

them, and then regret his act over a cup of hot tea on a rainy day 80 minutes later, it is best that he be forewarned that divorce is not a flippant matter. The Rabbi in Haifa must have followed the procedure of cautioning Mrs. Yona Cohen in his "Petur" (certificate of divorce) that such a restriction would apply to her. At a time when 32 million couples in the United States are contemplating divorce, such brakes are commendable.

Rabbi MAURICE SOLOMON, Kansas City, Mo.

Is Being An Equal A Compliment? He Asks

● Editor, National Jewish Post: Regarding your editorial (Mar. 30, 1956) . . . "to establish Orthodox Rabbis as the equal of the Conservative and Reform Rabbi . . . etc."

I wonder if the all-engrossing problem in the mind of the head of a university is whether he is actually approaching the benign state of being considered "equal" to the head of the physical education department?

And if he were to be called an "equal" should he consider this a compliment?

S. S. HORVITZ

Monroeville, Pa.

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Shavuot.....May 16-17
Tisha B'av.....July 17
Rosh Hashana.....Sept. 6-7
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SUGGESTS WEDDING MUSIC IS AVAILABLE, MORE COMING

● Editor, National Jewish Post

In connection with the statements of Dr. Joachim Prinz about the "vulgarization of Jewish weddings" the following information might be of interest to your readers:

There is available at present good musical material for weddings. Four wedding marches by Ernest Bloch, the great Jewish composer, published by Schirmer; a complete wedding service by the noted Jewish composer Mario Castelnuovo-Tedesco, published by Mills. This wedding service was commissioned by the Cantors Assembly of the United Synagogue of America.

In addition, Volume V of the "Contorial Anthology", well known collection of synagogue music compiled and edited by my father, the cantor and composer Gershon Ephros is now ready for publication. This volume will

contain a special section devoted to weddings. Wedding marches, fine arrangements of the traditional wedding service, as well as settings of the biblical song of songs comprise the material in this section.

The compositions, arrangements and settings are by contemporary Jewish musicians of high caliber.

I cannot resist the temptation, at this point, to voice a personal opinion. In the field of Jewish synagogue music, of which wedding music occupies a rather small niche, the problem is not the dearth of good material, but rather the relatively small number of congregations whose musical standards are high enough to make use of it. The temple of which Rabbi Prinz is the spiritual leader should serve as an example to be followed.

ABRAHAM Z. EPHROS
Brooklyn 30, N. Y.

Stronger Passage On Desegregation

● Editor, National Jewish Post

I read with great interest the article reporting on Dr. Feibelman's reply to the reporters question concerning the prophetic attitude to desegregation.

The learned rabbi quoted Amos: Are ye not as the Ethiopians unto me, O children of Israel?

There is a much more eloquent passage in Numbers 12:1 "And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman."

And God punished Miriam "Mida k'neged mida" (Punishment that fits the sin, Numbers 12:9) . . . And Miriam was leprous, as white as snow; As if to say "Well now Miriam, you don't like darkies. I will make you white, real white."

Perhaps this passage is a bit too powerful even for the most liberal desegregationist. Even our greatest of exegetors Rashi could not take it. He gives three explanations of the text, with its double emphasis.

1. She was no darkie. The Bible calls her Cushite, because she was as beautiful as a Cushite is dark.

2. The numerical value of the word "Cushit" equals "Y'fas mare" "beautiful appearance"

3. "It is like a father who calls his handsome son a swarthy one so that no evil eye should harm him."

But a number of authorities agree that our teacher Moses was married to a Cushite. The double emphasis gives great weight to this opinion. It is easily conceivable that our great teacher Moses did this as a demonstration to Israel against racial prejudice.

RABBI BERT A. KLEIN

Raleigh, N. C.

SAYS CONSERVATIVE LEADERS PLAN ORTHODOX BOYCOTT

● Editor, National Jewish Post:

I wish to take this opportunity on congratulating Mr. Samuel E. Osher for his wonderful letter which appears in the March 30 issue of your publication.

We are very happy to note the well-worded reply that Mr. Osher gives to one of the Conservative leaders who has undertaken the sacred mission of blackmailing and coercing Ortho-

Christian Reader Offended By Attitude To Law

● Editor, National Jewish Post

I have been reading your newspaper for a number of years with avid interest. I do appreciate the format of your paper, and as a Christian I am certainly thankful for the information that I have gained through the National Jewish Post.

There are a number of things, however, that I would like to bring to your attention, but since space and time are limited I will be as brief as possible. As far as your news coverage is concerned I certainly will commend your staff. When it comes to religious matters, i.e. of a theological nature, I feel that many of your items can bear strong criticism.

A number of times have I noticed a light-hearted and even jocose attitude concerning certain matters that to my limited knowledge seem to be quite sacred to Jewish tradition. I specifically refer to matters concerning kashrut, dietary laws and shatnes, which if I recall correctly are specific sacred law contained in the Old Testament.

A FRONT page article a few months ago carried, what seemed to me a most irreverent burlesque of the law of shatnes. Being a Jewish newspaper I feel that you have a very great responsibility towards your traditions. I am also rather vexed by the flimsy apologetic attitude of Helen Cohen who, it seems to me, made merry with a time-honored custom, such as the "Sheitel".

Being a Christian I would certainly be very uneasy if one of our laymen would set himself up as an authority on ecclesiastical law. I have visited a few Jewish libraries, such as that of the Yeshiva University in New York, and Dropsy College in Philadelphia, and possessing a rudimentary knowledge of the Hebrew language have acquainted myself with the fact that

"Halacha", religious Talmudic Law, is a most complex and intricate matter certainly not to be tampered with by a lay-woman who obviously is quite ignorant of the meaning and complexity of such matters.

BUT WHAT really amazes me are the articles by Dr. Weinstein. I will not even refer to the shameful and gross disrespect for the Bible that he displayed by writing about Joseph, surnamed "The Righteous" by Hebrew masters of the law. But really his last article I feel was almost the limit in ignorance.

Now, mind you, I would be the last one to argue with a rabbi, but still I had been privileged to make the acquaintance of such great Talmudic scholars and teachers as Rabbi Saul Lieberman of the Jewish Theological Seminary in New York, the late Rabbi Leopold Greenwald of Columbus, the Chief Rabbi Dr. Herzog upon his visit to America. This has given me an opportunity to gauge the calibre of some members of the Jewish clergy.

THIS MAY not be altogether fair for not everyone can be as gifted as the above mentioned men. Still I feel that any person, let alone one who calls himself rabbi, who undertakes to write an article concerning any specific body of literature should be well acquainted with it to say the least. But Dr. Weinstein writes in his last article of March 30 that Moses is not mentioned in the Passover Haggada.

I might point out to him that Moses most certainly is specifically mentioned in the Haggada, (having been curious I went to the trouble of reading it from cover to cover.) "Rabbi Jose of Galilee says Whence from do you say that the Egyptians were smitten ten plagues in Egypt and on the sea they were smitten fifty plagues . . . and on the sea what then does He (the Bible) say? And Israel saw the great

power which the Lord put forth against the Egyptians but the people revered the Lord: And they believed in the Lord, and in Moses his servant." Incidentally, for Weinstein's information this passage is from the Bible—Exodus XIV, 31.

JUST ONE more thing, dear editor, and I will "plague" you no more. If your rabbis are going to use terms such as your columnist does "We mention the names of the Rabbis who multiplied the plagues dialectically," what do you expect us just plain "goyem" to say when we see that your own rabbis do not consider seriously the words of their masters as the Christians consider seriously the words of their Church Fathers.

I do not mean to offend Dr. Weinstein at all. However, the reason for my indignation will certainly be appreciated even by him. I feel that one of the major causes for Jew-baiting and anti-Semitism is the apologetic inferiority complex of many Jews, and unfortunately their own elected leaders, which manifests itself in the distasteful sacrilegious burlesque of their most sacred rites in an attempt to sheepishly assimilate with the many.

MAY I suggest that your columnist visit with such rabbis as those mentioned above, and engage in a bit of humble soul-searching, if possible. Incidentally, may I mention the fact that I am one of the many Gentiles who feels quite guilty about the placidity of the Christian world during the time that the Chosen People were brutally massacred by the Nazi beast.

Since I would like to be corrected if I am wrong, I would appreciate your publishing my home address to facilitate response from some of your intelligent and learned readers.

DR. ANTON SANGLO
1642 Rainbow Park
Columbus, Ohio

institutions that have taken a rightful stand for Torah and Tradition.

We are confident that the Jewish masses will respect a decision handed down from the greatest Torah authorities in our country and will strengthen the hands of those that have brought clarification and crystallization in Jewry and especially in Orthodox ranks.

Rabbi CHAIM U. LIPSCHITZ
National Director,
Rabbinical Alliance of America

IT'S THE TRUTH!

By SAMUEL DEUTSCH

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THE WORD "synagog" as such, first came into use in the third century and referred to a place of assembly, usually for religious purposes!

SHORTLY AFTER the first World War the head of the government of Hungary was Bela Kun. Although the son of a Jewish father, he broke away from Judaism in following his political career!

Rabbi Appeals To Rev. Elson For Sympathy For Jewish State

● Editor, National Jewish Post

The enclosed is a copy of a letter I sent to Dr. Elson last month. I have received no reply.

RABBI NATHAN A. BARACK
Sheboygan, Wis.

Dear Dr. Elson:

Your letter to Mrs. Alfred Loewenthal, in which you speak of yourself as a former chaplain, leads me to write you this letter. As a World War II chaplain myself, I know how devoted and democratic many of our fellow Christian chaplains were. One of the chaplains I shall never forget was a Presbyterian, Rev. William Kendall, who served with me in the 88th Division, in Northern Italy. His helpfulness and fairness I always remember with deep appreciation.

Now, Rev. Elson, please allow me to appeal to your heart and conscience on this matter concerning which you wrote to Mrs. Loewenthal. I have been in favor of a Jewish homeland in Pal-

estine on religious, humanitarian and cultural grounds. In fact, at one time I had hoped for a bi-national, that is, Arab-Jewish, state. I shall not go into the religious and cultural reasons for a Jewish homeland, but allow me to review the humanitarian reasons.

Six million Jews perished between 1933 and 1945. Hundreds of thousands could have been saved if the gates of the free nations had been open. If not for Palestine hundreds of thousands more would have been destroyed by the Nazis. Even after the collapse of Nazism thousands and thousands would have remained hopelessly homeless if not for Israel. I myself met a number of lone survivors of whole families who were able to find hope and home only in Palestine.

Today, Israel faces a desperate struggle for physical survival.

If the Arabs aided by the Communists succeed in vanquishing

Israel on the battlefield, or economically, then another million and one half Jews will most likely share the fate of their European brothers. The Grand Mufti, Adolf Eichmann's accomplice, tried to achieve the complete extermination of the Jewish people before, and God forbid, if in Israel, he should succeed.

It will be futile for the world to shed tears later. The time to prevent the tragedy is now by helping Israel in its heroic endeavor to establish a free home for the erstwhile oppressed, including the refugees from Yemen, Iraq and North Africa.

The Arab refugee problem has been used, even by honest people, as a blind to the humanitarian aspects of the Israel case. Allow me to deal with this problem briefly, so that the other side could be considered in this fateful—for Israel—dispute.

Americans, who developed the virgin country of the Indians and built it into the world's leading democracy, should certainly sym-

pathize with the Jewish reconstruction of the former desert into a modern, pace-setting democracy. Moreover, the Jews have always had religious, cultural and physical roots in Palestine. The modern pioneers paid dearly for every acre of land. They raised the general material and educational standards. (Future historians will give much credit for the Middle Eastern renaissance to the great experiment taking place in Israel). When I visited Israel in 1945, I saw how the Jews went out of their way to befriend the Arabs. Even today there are Arab members in the Knesset!

The Arab attack on Israel is completely unjustified. Israel has only 8,000 square miles and the Arabs over two million miles. The 1948 Arab invasion of Israel was immoral and in defiance of the United Nations. The invasion created a situation where it was impossible for Israel to reabsorb the refugees. They would have

become a subversive, Trojan horse inside Israel.

If the Arab nations were really interested in the refugees, they could easily have absorbed them in their own lands, as India and Pakistan did with their exchange populations. But Ibn Saud, who tolerates human slavery in his kingdom, according to a UNESCO (E/2673) release, and his feudal landlord allies have their own unethical reasons for seeking the destruction of socially-progressive Israel.

Jeremiah speaks of the double evil of the abandonment of the well of living waters to dig broken cisterns which do not contain their waters. The undermining of the noble, humanitarian, truly democratic work of the Israelis, and the exposing them to possible destruction is a similar double-evil. In the long run, we can survive only by following the path of decency and morality.

Thanking you for your courtesy,

RABBI NATHAN BARACK

Integration Fight Now Anti-Semitic Says Klutznick

By DAVE REZNECK

National Jewish Post Correspondent

SAN FRANCISCO (NJP)—The battle against integration by Southern whites is changing to anti-Semitism in some areas, Philip M. Klutznick, international president of B'nai B'rith, said here.

Klutznick said that Jews in the South are being made scapegoats in the rising fight over segregation of Negroes.

"The White citizens' councils have now begun to be avowedly anti-Semitic," he said.

B'nai B'rith appeared in behalf of equality of the races while the U. S. Supreme Court was considering its segregation decision, he pointed out, and Jews naturally are in favor of desegregation.



KLUTZNICK

"There are those who would use these facts—and abuse them," he added. "They are trying to turn this into a battle of lies."

White councils are "recklessly looking for scapegoats," Klutznick

said. "The issue is changing from desegregation to anti-Semitism" in parts of the south now, and "the instrument of fear is being used."

Klutznick spoke at a dinner meeting of the Jewish Welfare Federation of San Francisco, Marin county and the Peninsula and held a press conference afterwards.

The meeting opened a 1956 drive for \$1½ million and it was reported that \$460,000 had already been contributed as advance gifts by 12 donors. The same donors, whose names were not announced, have also given \$155,000 to the special emergency fund to move North African Jews to Israel.

NAMES IN THE NEWS

ON RESERVES FOUR YEARS AT BRANDEIS HE GETS SPORTSMANSHIP AWARD

Although he spent most of his four years on the reserves, Stanley Mazer, a member of the Brandeis University football squad has been awarded the Morris J. Sepinuck Award for Sportsmanship. The award, sponsored by the Zelmyer Post of the Jewish War Veterans, is named after the late Boston industrialist. Coach Irving Heller insisted that Mazer was one of the most valuable players he had on the squad because of his spirit and willingness to work.

New president of the Colorado County Judges Association is Judge David Brofman, 51, of the Denver county court. A former Denver newspaperman, Brofman is active in numerous charitable and civic groups.

Named Outstanding Women of Bay City, Tex., for 1955 is Mrs. Henrietta Krumholz, mother of four children, who was honored for her civic activities and her promotion of the Lion Club Crippled Children's Camp at Kerrville. Mrs. Krumholz is active in Shearith Israel Congregation and other Jewish causes.

Rabbi Joshua Haberman, of Trenton, N. J., was named one of three "Outstanding Young Men of the Year" by the New Jersey Junior Chamber of Commerce.

Philip Klein, former publisher of The Philadelphia Jewish



JUDGE BROFMAN
Heads Association

Times, which his wife now publishes, was sworn in as the Philadelphia Civil Defense Council executive director. Klein is president of Harcum Junior College.

... Judith Korn, a young Israel actress, made her professional debut on the London stage in

Zionists Intimidate Candidates, Editors Told

NEW YORK (NJP)—Editors of newspapers throughout the country were invited to send reporters to the forthcoming annual convention of the American Council for Judaism in a letter this week.

But not before the Council told them of the "hitherto unprecedented efforts on the part of Zionists to intimidate candidates for public office into support of Israeli aspirations by the explicit or implicit threat of a Jewish vote."

The letter which also went to Jewish editors termed this "a disservice to both Jews and this country's best interests."

the title role of "The Country Girl."

Milton H. Blow, who is almost a legend in the advertising field, is disbanding the company under his own name, after a fabulous career which saw his firm rise to the top in a highly-competitive business. He is credited with having developed Little Johnny and his "Call for Phillip Morris," and the "\$64 Question." Blow is a member of Temple Emanu-El in New York. Dr. Abraham P. Gannes, executive director of the Philadelphia Council of Jewish Education, is expected to leave the field to affiliate with a summer camp, The Philadelphia Jewish Times said last week.

Herbie Flam, top-notch Jewish tennis player from Berkeley, Cal., defeated Davis Cupper Vic Selxas easily to win the St. Andrews invitation tournament at Kingston, Jamaica this week. Bernard Lee Schwartz has been named president of the New York Guild for the Jewish Blind.

THE FIRST Unitarian Church of New Orleans is holding its Sunday services at Temple Sinai while its own edifice is being erected. The world Jewish population increased only 58,557 during 1955 to a total of 11,908,443, according to figures released in the 1956 American Jewish Committee Year Book. The New York University Academic Workshop on Modern Israel's Life and Culture announced its eighth annual six-week course in Israel from July 1 to Aug. 12. Outstanding leaders in Israel's life, including Ben-Gurion and Sharett will address the workshop, which is under the direction of Prof. Abraham I. Katsh, chairman of the department of Hebrew Culture and Education, Washington Square, New York 3, N. Y.

With the rabbis—Rabbi Fishel Goldfeder was presented with a trip to Israel by his Louis Feinberg Synagogue in Cincinnati on

Is There Jewish Tennis or Boxing?

No Such Thing As Jewish Music Says London Critic and Lecturer

LONDON—The question of whether there is such a thing as Jewish music was answered negatively by Arthur Jacobs, music critic and lecturer, before the Anglo-Israeli Club here.

Jacobs expressed the view that there was no specific form of Jewish music in the musical world, although Jewish composers wrote individual music which might have Jewish trends.

He said that just because there were Jewish tennis players or Jewish boxers, that doesn't mean that therefore there must be Jewish tennis or Jewish boxing.

As for Israel, Jacobs said he didn't expect Jewish music to spring up there, although he expected an Israeli music.

EISENHOWER GETS PRAISE, PLUS AN EARFUL ON ZIONISTS

WASHINGTON, D. C. (NJP) — President Eisenhower got a letter of commendation from the American Council of Judaism this week.

The letter, written by Clarence Coleman, of Chicago, Council president, took note of the President's decision on Israel's request to purchase arms from the U.S. and then without naming the Zionists, told Mr. Eisenhower some unpleasant charges about them.

"For much too long," Mr. Coleman wrote, "politically minded leaders have shown too much deference to highly propagandized and synthetically organized domestic pressure groups in dealing with the Palestine problem. This political deference has served only to encourage those who have instigated these pressure blocs. The way to eliminate this impediment to an objective American policy for the Middle East is to demonstrate clearly that it is no longer efficacious. We believe your most recent decision, again assuming the accuracy of published reports, will help serve this purpose."

Coleman noted in his letter that the President's decision was a "major contribution to an eventual stabilization of the Middle East."

Rabbi J. Bernard Merzel of Temple Brith Sholom, Syracuse, N. Y., will become spiritual leader of the United Hebrew Brothers Synagogue in Binghamton, N. Y., on May 1. Rabbi Perome Lipsitz, of Marathon Jewish Community Center, Douglaston, N. Y., has announced his engagement to Naomi Rothstein, of Lawrence, N. Y. Rabbi and Mrs. Menachem Raab announce the birth of a son, Moshe Shmuel on Feb. 9 in Rochester, N. Y. Rabbi W. Gunther Plaut of Mount Zion Temple, St. Paul, Minn., was elected to his fourth term as president of the Saint Paul Gallery and Art School of Art. The gallery is participating in the building of a \$1.7 million arts and science center. Rabbi Meyer Lazar was installed as spiritual leader of the Young Israel Synagogue of Brownsville, N. Y., on March 10. Rabbi Murray Blackman, of Paterson, N. J., has been named associate rabbi of Rockdale Ave. Temple in Cincinnati.



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